The LUTHERAN

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LEARNING ABOUT JESUS IN SUMMER

Vacation schools offer more time for teaching

...5...No. 39

JUNE 24, 1953

10 CENTS

Not Only of the Hills

THE THREE OF US—my wife, my boy, and I—were on our way home. For two glorious days we had lived high in the hills, visiting old friends, and thrilling to the experience of high mountains, wide vistas, winding trails, and outdoor cooking.

I did not enjoy returning home. Somehow I had felt, standing on those hills, awfully close to God.

BUT NOW THE BUS was going down from the hills. Past apple trees so heavy with fruit that many branches lay broken 'neath the weight, past splashy creeks on their way to the larger river, past fields of corn we went. And there were cows, too, as my youngster noticed and p out. Pasture after pasture filled cows caught his interest.

WE WERE LEAVING the foothills v he said, for about the tenth time, "Lo Dad! More cows."

And before I could respond, he nud me and continued, "Look, Dad. See brook running right by! Wasn't it g of God to put it close to the cows wh they could use it?"

I did not debate the point. It was m certainly good of God. And what m velous proof that God is not of the mo tains only, but is present always.

—EVERETT SUGARBAKE

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenkn the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valen
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PACIFIC LUTHERAN
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THE CHURCH IN THE NEWS

Communists end German church battle

To East German Protestants it seemed that sunlight had suddenly broken through black clouds. From a conference with East Zone Premier Otto Grotewohl the bishop of Berlin, Otto Dibelius, had come out with a nine-point promise to end the persecution of the church.

There will be "no further actions" against the church's youth groups, the *Junge Gemeinde,* the Reds promised. Teen-agers expelled from school for membership in the youth group will be welcomed back to the classroom. Church property seized by East Zone police will be returned, except Mansfield Castle which had been a training school for deacons. Jail sentences given about 100 pastors will be reviewed and corrected if they involve "unjustified punishment."

The Reds will relax their requirement that police permits must be secured for special church meetings. Teaching of religion in school buildings may be allowed. Financial support of the church, which has usually been provided through collection of the church tax by the government, will be resumed. It had been cut off late in 1952.

These promises might be too good to be true. "Naturally we will await further developments," said Bishop Dibelius. "But it would be unfair and unsuitable to doubt Premier Grotewohl's promises, seriousness, or reliability."

Russians want friends

Orders to East Germans to relax pressure on the church had come from Moscow. The Communists have made "a series of mistakes," they acknowledged. Instead of blackjacking the Germans into sullen submission, they now hope to gain their confidence. The Red boss of Eas Germany, Walter Ulbricht, was calle before the Communist Central Commit tee for an investigation of his "arbitrary mistaken, and false policies."

Early this month Protestant leader in Berlin asked Premier Grotewohl for conference to hear their complaints. delegation of churchmen met the pre mier on June 10. Spokesmen for th government agreed to end the attack on the church. The churchmen agree to "renounce unconstitutional interfe ence" in the economic or political lif of the Soviet Zone.

A statement of the agreement wa made in Berlin both by Premier Grote wohl and Bishop Dibelius.

Change came suddenly

Just two days before the church-sta agreement in East Germany, Bisho Dibelius had defied the Communists c the appointment of the Rev. Friedric Krahnert as superintendent of th church's Pankow district in East Berli

The East Berlin mayor, Friedric Ebert, rejected a church request for residence permit for Pastor Krahne saying that he "lacks a loyal attitude t ward the state" and has been "active *Junge Gemeinde* work" in his parish Forst, East Germany. Bishop Dibeli disregarded the mayor's statement a inducted Mr. Krahnert as superintende

Early this month Premier Grotewo announced his intention of holding conference with "progressive" pasto who are willing to accept the Commun party line. Only 10 accepted the invit tion. Dean Heinrich Gruber of the Ge man Church office protested against su a conference, saying that "responsi

BISHOP OTTO DIBELIUS
Awaits further developments

negotiations can be conducted only by legally authorized church bodies." He requested the conference with official church leaders which resulted in the June 10 meeting.

Nuns will quit as teachers

Mrs. Dorothy Larsen wasn't satisfied with a half-way victory in the Johnsburg, Illinois, school. She had brought suit to halt state aid to the school because it is taught by nuns, uses parochial school textbooks, takes classroom time to teach Catholic prayers, and is listed as a parochial school in the official *Catholic Directory*. This month the six nuns who teach in the school said they will give up their positions at the end of the term and will open a parochial school at St. John the Baptist Church.

But Mrs. Larsen, an Augustana Lutheran, said she will not drop her suit, because "a lot of people want to see this question decided by the court." When the Johnsburg public school burnt down, its pupils were moved into a Roman Catholic school building. Later the community built a $215,000 public school, moved the nuns in as teachers, closed the parochial school.

Nuns, wearing the garb of a Catholic order, are teachers in 26 Illinois schools supported by public taxation.

Colorado cuts off school aid

State funds for four Colorado schools —in Antonito, Conejos, Capulin, and San Luis--will be stopped at the end of the term, the State Education Department announced. Roman Catholic nuns have been employed as teachers in these schools for 20 years.

A district court ruled last September that state funds should not be provided to St. Peter's School at Fleming, Colorado, because nuns are the teachers. An appeal to the State Supreme Court is pending in this case.

Officials of the four school districts which are threatened with loss of state support have given notice they will bring suit to require the state to provide funds, which total $121,852 a year. The towns are on the Colorado-New Mexico border and are populated almost entirely by Roman Catholics. There has been no local protest against employing nuns as teachers.

A Minnesota county court ruled last month that public funds shall not be given to a school in Pierz where Roman Catholic devotions and teachings are part of the school program. But the court said funds should be given in Buckman where rooms for a public school are rented in a Roman Catholic school building but where "no one in Catholic garb had anything to do with the children at any time while in the schoolroom."

Presbyterians to study merger

There had been no doubt that the Presbyterian Church USA (Northern) would agree to ask its 257 presbyteries to study a proposal for a three-church merger. At the Presbyterian general assembly last month it was decided to request these district organizations to report their opinions next year.

In the Presbyterian Church US (Southern) the merger plan has had vigorous opposition. But Southerners voted unanimously this month to refer the plan to their 84 presbyteries. This "is not a victory for either the pro-union or the anti-union groups," said a spokesman of the merger committee. The presbyteries may decide to suggest radical changes in the plan or may reject it completely.

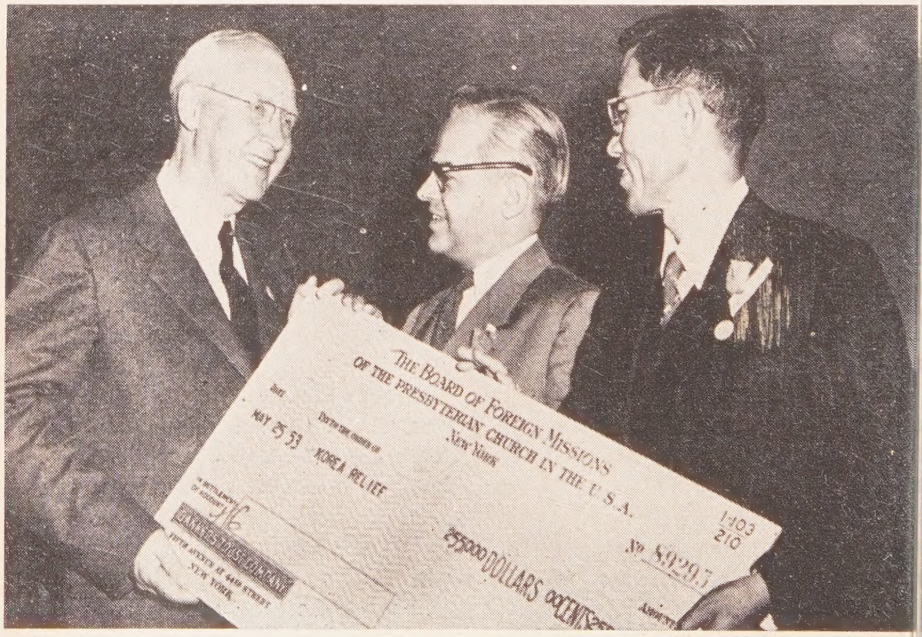
A third denomination involved in the merger is the United Presbyterian Church.

Southern Presbyterians acted this month to strengthen the claim of their General Assembly to ownership of all church buildings within the denomination. Congregations have title to their properties, but may not use them "in violation of the obligation" of the congregation to its parent denomination. This principle could be used to prevent congregations which disapprove of merger from withdrawing in case it goes through.

Too many denominations

The existence of more than 250 denominations in America indicates that Protestants don't concentrate on "things that lie at the center," Dr. Charles L. King told Southern Presbyterians this month.

"The differences that divide Christian believers into so many groups," he told



BIG CHECK

At Presbyterian USA assembly Moderator John A. Mackay (left) presented $225,00 check for Korean relief, part of denomination's "One Great Hour of Sharing" offerin

the assembly, "are not differences concerning the personality of God. They are not differences concerning the person and work of Christ. They are not differences concerning the person and work of the Holy Spirit.

"They are differences concerning such things as how the sacraments ought to be administered; how ministers are to be ordained, if at all; how a church is to be governed; differences that do not affect the salvation of a single soul."

RSV approved by Presbyterians

Use of the Revised Standard Version of the Bible in church school lessons was approved 174 to 146 by Presbyterians US this month. Opponents of this action asked the assembly to defer decision until the new translation has "a chance to prove itself."

Presbyterians USA gave the RSV their endorsement last month and recommended it in public worship. It will be used for all liturgical material in a new hymnal and service book now being prepared for Presbyterian and Reformed churches.

The Reformed Church in America voted at its synod meeting this month to "commend" the reading of the Revised Standard Version and authorized its use "by those churches that so desire."

Don't want Unitarians in councils

Augustana Lutherans should not cooperate with local or state councils of churches which include denominations that do not confess faith in "Jesus Christ as divine Lord and Saviour." This advice was given at the Augustana convention in Chicago this month.

Unitarians and Universalists are denominations which do not affirm belief in the divinity of Christ. For this reason they have not been admitted into the National Council of Churches. But they have considerable influence in some state and local councils, particularly in New England.

The National Council at its next meeting should bar representatives from local or state councils which do not apply the National Council's doctrinal test, the Augustana convention agreed.

Last December the National Council's Division of Christian Education refused to accept a Universalist delegate named by the Rhode Island Council to attend the NCC general assembly. As a result the Rhode Island Council withdrew all of its delegates. Because the Rhode Island Council does not limit membership to denominations professing faith in the divinity of Christ, the Augustana Lutheran, Episcopal, Presbyterian, and United Presbyterian churches are not members.

Unitarians-Universalists federate

Unitarians date back to a split from New England Congregationalism in 1825. Universalists came from England where they had separated from Presbyterianism. Neither church acknowledges belief in the orthodox Christian doctrine of the Trinity.

This month the two churches, totaling 140,000 members, had agreed to form "a federal union." Unitarian churches voted 283 to 18 for the plan, and Universalists 170 to 45. Delegates will meet in August for a final vote.

At first the churches will merge only their publications, public relations, and education divisions. Later they may merge all service agencies and administrative departments. They do not plan to merge the congregations of the two denominations.

"Martin Luther" praised

Empty seats were scarce in the Kirby Theater in Houston, Texas, this week as

Martin Luther was shown on the movie screen. Box-office results agreed with the judgment of film critics on the quality of the film.

"Impressive is the word that best describes *Martin Luther,*" said The *Saturday Review* (June 13), best-known American literary journal. The film "recreates dramatically and with a fine sense of history" the major events in the Luther biography.

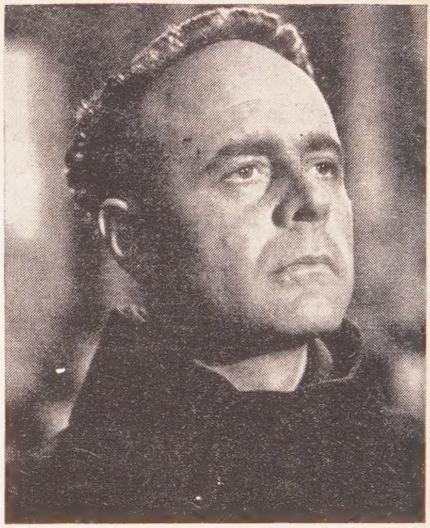
The *Review* said "Luther emerges as a man, human and understandable, not simply as a theological text. No small part of the success of this portrait is due to the truly inspired performance of the British actor Niall MacGinnis. His reading of Luther's speeches, many of them direct translations from historical documents, suggests far more than mere acting."

"Martin Luther" condemned

Roman Catholics were hoping the Luther picture wouldn't get into big theaters in American cities. Since the film "deals with a matter very controversial and is evidently propaganda," said *Our Sunday Visitor,* "it is not likely to be received favorably for a showing to the general public by the owners of theaters."

The line of attack the Catholics will attempt when the picture is widely shown was suggested in a movie column by William H. Mooring syndicated in Roman Catholic papers. Mooring attempted the McCarthy technique of "guilt by association." He said his "surprise and suspicion" are aroused because Lutherans "permit a pro-Communist to direct" the Luther film "and an apostate priest to act as consultant on Catholic matters involved in the screenplay."

Irving Pichel, director of the film, has 14 connections with Communist-front activities, according to a California un-



MacGinnis Plays "Luther"
"More than mere acting"

American activities report, said Moor ing. "Did the Lutherans deliberatel align themselves with the anti-Christ? I so, we can see more clearly by curren signs than even 16th century history ca prove to us, the grievousness and enor mity of Luther's error and the deviou paths into which it misled his followers.

Lilje in America

The president of the Lutheran Worl Federation, Bishop Hanns Lilje of Ha nover, had covered much territory in s weeks. In May he was in France, visite 12 of the 26 Lutheran parishes in Pari told Frenchmen that the Lutheran churc must think of men not only as subjec of the state but as responsible politic personalities.

After France the bishop went to Sw den for the general convention of t Lutheran Church. About 4,000 from pa ishes and dioceses of the whole count attended.

Last week Bishop Lilje had arrived the United States. First on his schedu

LUND-QUIST, LILJE

Chief officials of Lutheran World Federation are Executive Secretary Carl Lund-Quist (left) and President Lilje. Photo was taken as they emerged from first German showing of the Martin Luther motion picture in Berlin

was the convention of the Lutheran Church-Missouri Synod in Houston, Texas. He planned to be in Boston on June 24 for an Augustana Lutheran youth conference, and in Moorhead, Minnesota, July 1 for the Evangelical Lutheran Church youth league convention.

Other items on the Lilje program are visits to a cousin, Ralph H. Lilje, who operates a shoe store in Carbondale, Pennsylvania, and a friend, Dr. Paul Leo, on the Wartburg Seminary faculty in Dubuque, Iowa. Last stop before the return to Germany will be in Philadelphia where the bishop is to speak in Tabor Church on July 12.

Masses are taxable

Margaret A. Shanaham of Fremont, Ohio, made a bequest of $8,785 in 1949 for the saying of masses for the repose of her soul and the souls of her family. The Ohio Supreme Court ruled this month that the state has a right to collect inheritance tax on the bequest. The attorney for the Shanaham estate argued that fulfillment of terms of the will was properly a charge against the estate, like burial expenses.

The same question came up in 1952 in Wisconsin, and the state supreme court made the same ruling as in Ohio in 1953.

College has an idea

Colleges with endowment funds to invest have been looking for profitable ways to use their money. Students who wish to go to college are looking for ways of paying their expenses. Valparaiso University, a Lutheran institution in Indiana, had discovered a way to meet both problems.

The school has bought a 22,000-square-foot property which it will lease to a manufacturer of barbecue and picnic equipment, officials announced. That will assure income on the university's investment. Students will be the factory's employees, working in four- and five-hour shifts. It will be good training for students in the college's departments of engineering and business. It will also cut down $125,000 the school has been required to provide in scholarships and student aid.

And so forth

Voting machines for use in future convention elections were recommended last week by the Lutheran Church—Missouri Synod. They would cut down the heavy work of the elections committee . . . A Greek beauty parlor operator was arrested on the charge of trying to make converts to the Jehovah's Witnesses while dressing women's hair in her shop in Athens.

World News Notes

Communists reverse German tactics

Stupid people persist in going ahead even when they discover they are on the wrong road. Clever people admit their mistake and turn around. This month the Communists proved they are smart. They made a sudden U-turn in policies they have followed in Germany for many months.

They decided that it is not too late to persuade the Germans that uniting their country is more attractive than leaving it split apart into an eastern police state and a western pro-Allied democracy. To prepare the way for German unification (and to undercut the Adenauer government's bid for re-election in September), the Communists canceled most of the unpopular regulations they have recently been enforcing in the East Zone.

Refugees can come back from western Germany, they said, and have their land again. No more collective farms will be created. Crop quotas for farmers will be reduced. Loans will be made to private business.

Jail doors were opened in mid-June to free hundreds of East Germans accused of political crimes. West Germans are to be allowed to visit relatives in the Soviet Zone. East Germans can travel in the West Zone. Some food prices will be reduced, and residents of West Berlin can cross the sector boundary to buy in East Berlin. A British movie in English was shown in East Berlin, the first western film permitted there in two years.

Good news in Austria

A few days before the reversal of Communist policy in Germany, the Reds suddenly relaxed some of their unpopular regulations in Austria. People can travel freely across the zone border, they said, and trade between the zones will be permitted.

The Allies rushed in to counteract the propaganda value of the Russian concessions by calling on Moscow to define the terms of a peace treaty they are willing to sign with Austria. Since 1949 the Soviet government "has persisted in raising obstacles" to a treaty, said the U.S. note. Diplomatic representatives have held 258 meetings without reaching an agreement.

Five Allied newsmen who were in Vienna this month got an unexpected present from the Communists. They can go to Hungary for a month, they were told—the first Western reporters allowed in Budapest in four years.

Bid to Tito

Peace offensive of the Soviet Union was beamed southwestward toward President Tito's Yugoslavia in mid-June. Russians asked Yugoslavs to resume full diplomatic relations, ending the sharp break which came in 1948. President Tito agreed to send Russia an ambassador.

"Russia smiled on us," said Tito. "But they will not blind us with their smiles." He said it would be impossible for Yugoslavia to return to its pre-1948 relations with Russia.

Eagerness to head off a Yugoslav-Greek-Turkish combination to thwart aggression of the Soviet Union in the Middle East is Moscow's obvious motive. To win the good will of the Turks the Soviet Union said this month that it renounces its claim to three provinces on the Russian-Turkish border which are part of Turkey. The Russians have insisted that the provinces—Kars, Ardahar, and Artvin, are really theirs.

NINE MEN IN WASHINGTON had power this month to create a storm which might sweep like a tornado through 17 states. Members of the United States Supreme Court were asked to decide whether it is legal to bar Negroes from schools attended by white pupils.

After more than a year of considering the question, the court said it is doubtful whether it has a right to decide such a case. It set Oct. 12 as the date for further argument.

The case had come from Clarendon County, South Carolina, where Negro parents protested that schools provided for their children are not as good as schools for white children. A federal court ruled that Negro schools must be as good as those for white pupils, but did not insist the Negroes should attend white schools. This decision was appealed to the Supreme Court, along with similar questions arising in Delaware, Kansas, Virginia, and the District of Columbia. Thirteen other states would be affected by the court's decision.

THIS IS THE MOST explosive segregation case the court has ever faced. South Carolina announced that if segregated public schools are banned, it will turn its schools over to private agencies to escape the decision. Other states indicated they might make a similar attempt.

The court's announcement on June 8 indicated that no majority could be secured to support any decision. The chief problem the court faced was whether the Fourteenth Amendment to the Constitution requires ending segregation. The amendment provides that "no state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." In an unusually diffident mood, the court questioned whether those who wrote or ratified the Fourteenth Amendment had any idea that it would ever be used to abolish segregation in public schools.

A second question which struck the court was how to proceed in case it does decide that segregation is illegal. Could it permit communities to make a gradual transition from segregated to non-segregation schools, without requiring a sudden and violent change? In case the gradual change is agreed on, who shall determine and supervise the details?

Lawyers for all parties concerned in the case are to appear before the court on Oct. 12. A decision loaded with such dangerous political and social possibilities must be reached slowly and patiently, the court seemed to be saying. Every angle of the situation must be thoroughly explored.

THE COURT REACHED a clear-cut decision in another segregation case when it announced on June 8 that Negroes must be allowed to patronize any Washington restaurant or tavern. A law of 1873 is still in force, the court said, although it has not been enforced for many years. "Any well-behaved and respectable person" may eat in any public dining room in Washington after 8 A.M. on June 10, the local police department announced.

Police will not patrol the restaurants but will investigate complaints of those who say they experience discrimination. Negroes did not flock into the public dining rooms in large numbers as the new ruling went into effect. A few who came were received quietly.

—G. E. R.

Nursing Is Christian Service

By GEORGE STRALEY

Many Lutheran deaconesses find their field of labor as registered nurses serving in hospitals or institutions

OF ALL THE FIELDS in which Lutheran deaconesses are laboring, none provides a finer chance for service or produces better results than nursing.

And this is not because nurses always make good deaconesses or deaconesses naturally make good nurses, but because —as Sister Louise Burroughs points out —so much is expected of a deaconess-nurse.

Sister Louise, now director of Lankenau Hospital School of Nursing in Philadelphia, notes a further aspect of this fact: because so much is expected of the deaconess-nurse in her institutional capacity, those who work under her invariably do their level best, feeling that the deaconess-nurse expects much of *them.*

SINCE THIS IS THE CASE, it's no wonder that the diaconate record in nursing is a matter of pride to the church. At all points of the compass—in long-established hospitals like Philadelphia's Lankenau and Pittsburgh's Passavant, in new ones like the 35-bed Langenberg Union Hospital in Saskatchewan, and in remote mountain villages where the nearest thing to a hospital is a tiny clinic with a nurse who has to minister to her patients in their homes or transport them to the clinic herself—deaconesses are doing yeoman service. They are women who, adding vows of Christian consecration to highly developed nursing skills, are spreading the healthful influence of devoted service to untold lives. They are women like Sister Martha Pretzlaff, Sister Edith Fischer, Sister Margaret Fry, Sister Margaret Scheuder, Sister Josephine Oknefski and Sister Alvina Stadtlander at Passavant Hospital; like Sister Ruth Poetzsch at Langenberg Union; like Sister Sophia Moeller of the Whitetop Health Center at Helton, Virginia—and like Sister Louise Burroughs.

But deaconesses in nursing don't "go by" on their standing as deaconesses Sister Louise will tell you.

"They must measure up to the standards of the profession," she says. "In plain words, they must be good *nurses.* But when a good nurse is a deaconess she has a wonderful opportunity to practice the things she has learned as a deaconess. We believe this Christian influence is the intangible thing that doctors and patients often tell us is 'different' at Lankenau Hospital. Thinking in terms of religious values is what makes the difference."

DEACONESS-NURSING goes back to Germany, where in 1836, Lutheran girls were schooled for service in a *Krankhaus* in the little village of Kaiserswerth, near Dusseldorf. There—where, incidentally, the famed Florence Nightingale was trained—the Lutheran Church gave nursing to the world.

In 1884, John D. Lankenau, founder of the German Hospital in Philadelphia, was instrumental in persuading deaconess-nurses in Germany to come to Philadelphia. During the First World

STUDENT NURSES
Sister Louise Burroughs teaches class at Lankenau

War, after Lankenau's death, the name of the German Hospital was changed to Lankenau Hospital.

A new chapter in the history of this famous institution will be written in the near future when Lankenau Hospital moves out of its present buildings adjacent to the Philadelphia Motherhouse on Girard Avenue to take up new quarters on the western fringe of the city. The School of Nursing will relocate in the former Green Hills Apartment building nearby at Lancaster Avenue and City Line, and the Motherhouse will move farther out, to Gladwyne. The old Lankenau buildings have been purchased by the State of Pennsylvania and will be operated as a tuberculosis hospital.

The change to new quarters had been planned for September of this year, but a delay in construction caused by a building-trades strike is almost certain to make postponement necessary.

Meanwhile, Lankenau—like most hospitals—is looking for more nurses to fill the thinning ranks of the profession.

"NURSING CAN BE frustrating if a girl entering it does not know what she wants," Sister Louise says, "but if her desire is to help those who need help, it is one of the best and most rewarding careers a young woman can take up. It's good from the economic and security standpoint, and it's extremely satisfying in other ways. Hours and working conditions are comparable to those in other jobs, and pay is better than it used to be. And it's a career for a lifetime. The woman who has had nursing training and experience is well equipped for many other fields and responsibilities. It has been estimated that as many as 84 jobs are related to nursing, and offer potential opportunities to the trained nurse."

For a deaconess-nurse, Sister Louise has reversed the usual procedure. Customarily, a young woman first becomes a

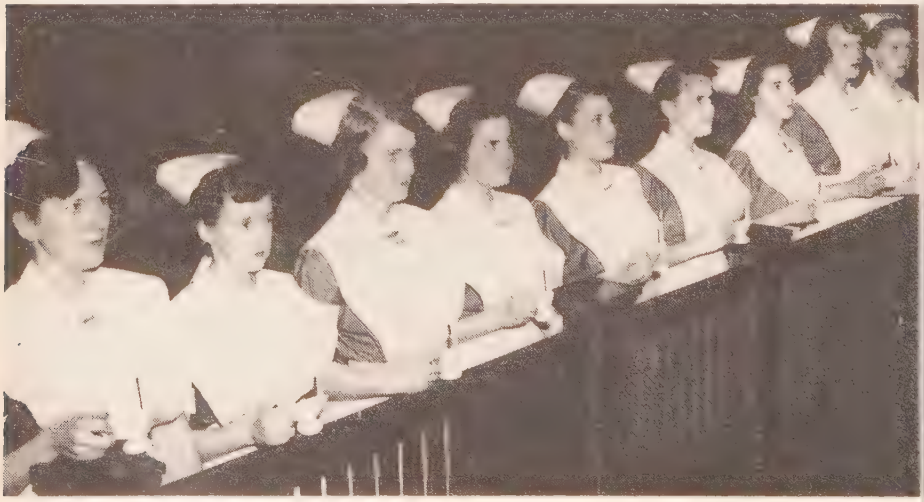
nurse, and then becomes a deaconess. Sister Louise was first a deaconess, and then became a nurse.

According to Sister Mildred Winter, of the United Lutheran Church's Board of Deaconess Work, a girl who wants to become a deaconess-nurse can be approved as a deaconess student before she starts her training. Having secured this approval, she takes up training in the nursing school of her choice. During her student period, she is under deaconess guidance, and is given guidance from the Motherhouse. After the student is graduated from her training school (usually the training school of the hospital nearest her home) and receives her RN, she enters Deaconess School for two years. While studying to become a deaconess, opportunities are given her to practice nursing so that she can keep up with her profession.

UNTIL THIS YEAR, deaconess-nurses, like all deaconesses of the Lutheran Church, were obliged to wear the traditional deaconess garb and served without stipulated salary according to a co-operative plan. But as of June 1, new regulations approved by the church permit any Lutheran deaconess to serve without the garb of the sisterhood and on a salary basis, if she prefers. This system has been functioning for the past five years in some spots in Europe, but is now in effect in the United States for the first time. Its application to the deaconess-nurse means that she may wear the same uniform other nurses wear, and request the same salary.

"Whether this will attract more young women to deaconess-nurse careers remains to be seen," Sister Louise says, "but we rather think it will."

It is not hard to imagine that some young women, just out of high school and faced with the necessity of choosing a career, give serious consideration to the field of deaconess-nursing but are hesitant to take the step because they are afraid the decision can never be changed. Such fears can be put aside.



CAPPING CEREMONY

Student nurses at Clara Maass Memorial Hospital, Newark, New Jersey, kneel at altar rail in Zion Lutheran Church as they are consecrated to their task

NEW DEACONESS PIN
It will identify sisters who wear civilian dress as well as those in garb

Says Sister Mildred Winter: "If a girl starts out with the intention of becoming a deaconess-nurse, is approved as a deaconess student and accepts deaconess guidance, and then, after she has her RN, decides that the life of a deaconess is not for her and that she'd rather go on as an unattached nurse instead, she may certainly do so. That happens frequently. The only extent to which such a nurse is obligated is the extent to which she may have become financially indebted for assistance from the Board of Deaconess Work. This is a legitimate obligation, and it can usually be discharged without difficulty by a nurse who has changed her mind about entering the diaconate."

It happens, not infrequently, that a girl who has firm intentions of becoming a deaconess-nurse is advised not to enter the diaconate, after she has completed her nurse training. The Board of Deaconess Work sometimes does this if it feels that the young woman is for some reason not likely to succeed as a deaconess. Hence a deaconess-nurse candidate is safeguarded, to a considerable degree, against embarking on a career in which she is apt to be a misfit.

In any case—combined with or separated from the deaconess role—nursing is a profession which has its own splendid satisfactions.

"A NURSE," says Sister Louise, "always sees the immediate result of her work. She doesn't have to wait. The effect of her service is visible from day to day, to herself and to others. At the same time she feels that she is taking part in a long-range crusade, that she is marching in a long parade of loyal and inspired personnel devoted to the eradication of pain and disease and to the promotion of health. She feels the surge of the great forward movement in medicine and surgery, is able to identify herself with the constant development of new drugs and new techniques, and sees herself as a part of the whole progressive drama of healing."

And the girl who trains for nursing in a deaconess-supervised hospital is especially fortunate, Sister Louise believes, for in this environment she learns to think and serve in terms of religious values.

"After all"—and Sister Louise is emphatic about this—"religion implies a spirit of mercy and an interest in humanity, and these are qualities a good nurse must have. To me, nursing without some understanding of religious values isn't good nursing."

THE GREAT FAILING of the social order today is that it is neither deeply Christian nor really human, but simply technical and economic.

—POPE PIUS XII

New Life for the Church in Chile

By STEWART W. HERMAN

Scattered congregations which serve 20,000 Lutherans are strengthened by arrival of refugees and a new pastor

TEMUCO LIES ALMOST 500 miles due south of Santiago in Chile. The French influence having been particularly strong in Chile—noticeable even today in the school system—the capital was often called Santiago *de* Chile. In any event, the traveler boards a night train about 8 P.M. and the trip lasts until nearly 2 P.M. on the following day.

Sleeping cars are distinctly American —not French. But the upper and lower berths are concealed by curtains from which all fastenings have long since disappeared. Washstands are installed in tiny cubicles with little or no privacy, probably so that there will be no malingering while shaving.

Most people in the day coaches bring their own provisions which are liberally washed down with coffee dispensed by a porter from the dining car. The train I traveled was bulging with passengers, as practically every Chilean lives somewhere along the long-drawn-out railroad track which runs the length of the narrow country.

One pastor compared the rail-line to a long village street where everybody knows everybody. At each stop there were hosts of relatives and friends waiting to pass the time of day with the travelers. In the dining car excess fruits, vegetables, bread and eggs are conveniently stored in open boxes under the chairs.

FOR MANY YEARS the northern and southern parts of Chile were divided from each other by a broad band of country which was still in the hands of an undefeated Indian tribe. Traffic between north and south took to the sea. Thus the first settlers of southern Chile, including many German Lutherans, were cut off for many years not only from the rest of the world, but even from the capital of their new homeland. In isolation they built their churches and schools, flourished in trade and farming, and turned their region into one of Chile's most prosperous provinces.

Then — about 1880 — an amicable agreement with the still undefeated Indians closed the gap in Chile's map, and the town of Temuco was laid out. Today it is a thriving city of more than 60,000 inhabitants, set in a river valley with hills around it and snow-covered volcanoes in the distance. It grew fast and is still growing. Not only are new streets being carved out, but the main ones are being paved. Colored lights play upon a fountain in the main square, a gift of Temuco's active Lion's Club. I wonder what the Indians think of it.

PROTECTED BY SPECIAL LAWS and endowed with reservations, the Indians still live all around the city. By themselves they do not seem to be able

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Dr. Herman, executive secretary of the Lutheran World Federation's Committee on Latin America, has just completed an extensive trip throughout that continent.

STRAW SHACK IN INDIAN SECTION OF TEMUCO
The old lady scolded us without stopping for breath

rise to the opportunities inherent in the new prosperity of the region, but they are extremely proud. When I took a picture of a straw house around which an old lady was working, she refused to believe that I had not come to exult over the poverty of her shack and she scolded us without stopping for breath until we were out of hearing. Perhaps that is why the authorities have built a very photogenic model Indian house in a public park which also preserves the last remnant of primeval forest.

The Indian homes are constructed entirely of straw on a light wooden frame and the family lives in one large room with a gabled roof. Reasonably well-to-do families cover the earthen floor with thick woolen rugs and hang the walls with woven tapestries in attractive designs. One quarter of the room is cut off for sleeping purposes. An open fire sends its smoke out through the straw roof without benefit of chimney. The house and its yard are surrounded by a straw stockade and the whole ensemble —when relatively new—is both handsome and practical, that is, cool in summer and warm in winter.

GERMAN SETTLERS today occupy an important place in the life of South Chile. Descendants of the first immigrants have risen to positions of prominence and authority in the nation. Politically and religiously they present an interesting picture. The first wave of immigrants came from Europe as a result of the Revolution of 1848—which brought Carl Schurz and others to the U.S.—but many of these refugees were indifferent or even hostile to the church. Among those who came later, when Temuco was laid out, were Germans of several various sectarian movements which arose in the second half of the 19th century.

Thus, the development of a strong and homogeneous Lutheran church covering the southern territory has not been based on a firm religious foundation. Moreover, Chile has always been one of the most tolerant countries of South Amer-

ica and many denominations have established themselves. In Temuco I was shown the chapels, schools and institutions of a dozen different groups ranging from the Methodists to the Mormons, including the Adventists and Christian Alliance. Methodists were petitioning the city fathers to hold a public Easter service in the main square where the Roman Catholic Cathedral is located!

The German (Lutheran) Church is located near the center of the city, a modest, brown wooden structure with a simple, pleasantly lighted interior. Pastor Henke had arrived less than three months ago from East Germany with his wife and three pretty little girls. He had hardly a chance to get acquainted with his parish which includes not only Temuco itself but a vast area in all directions where scattered groups of Germans are living. He has 14 preaching points and his travel plan is so intricate that a sudden funeral at some out-of-the-way place throws his whole program out of kilter.

He must make his rounds without a car, because automobiles are terribly expensive and are not considered a necessity. Thus, a trip which could be made by car in two or three hours, even on unpaved roads, often involves one whole day by train, and another day for the return trip. This plays havoc also with the regularity of religious instruction in the large school at Temuco. The ideal solution to his particular problem is, first, to recruit another pastor to take over one-half of this "diocese," and, secondly, to provide both pastors with sturdy vehicles in order to double their effectiveness. At present the colony is unable to finance this kind of an investment.

THE NEW PASTOR comes to Chile, however, with an acute consciousness of the urgent importance of a vital and vibran faith in a world in the throes of a terrifi crisis. He went through the churc struggle under Hitler, he was a chaplai during the war, he served a large congre gation in East Germany under the Com munist regime. He will not be satisfie with a ministry in Chile which consis of nothing more than a half-hearte "holding operation" designed to embe lish the life of the local German com munity with occasional religious cer monies at appropriate times. And he h a nucleus of men and women who a equally interested in making their churc the center of a spiritual revival.

All through South America (and pr viously in North America, too) Eur pean Protestant immigrants have bee the victims of "linguistic Lutheranism The church has often been the con placent handmaiden of national loya ties. This has often led to one of tw results: sincere Christians thirsty for t water of God's grace have been carri off by evangelistic movements, . . . nominal church members have found substitute for religion in idealistic n tionalism. For many refugees and imm grants who idealized their *Vaterland* t "rebirth" of Germany under Nation Socialism for a while seemed to be t answer to all the unsolved problems World War I. Some of them have not recovered from their disappointment.

TODAY THE CHURCH faces the fact t it has not yet really begun to prove to uncertain and unhappy people on fringes that it holds the key to the solved problems of World War II. furious burst of parish activity, as Pas Henke knows, is not the right answ The right answer resides only in the W of God—preached, studied and praye regardless of the language that is us

)ne of the most encouraging findings of ıy long trip among our Lutheran brethen in eight South American countries ; that they are coming, more and more, ɔ think of themselves not as a "colony f Latvia," or a "colony of Hungary," r a "colony of Germany," but as a colony of heaven."

The immediate task—as a worldwide ellowship—which we Lutherans face on ıis great Latin continent is not a frontal ttack against communism or against ecularism, let alone Roman Catholicism, ut an intensive rallying and regrouping of the thousands of old and new Lutheran settlers, who are not really Lutherans but—as the Australians say—"loose-erans." Chile is estimated to have 20,000 Lutherans, but many are out of reach of the eight pastors who are expected to serve them. In view of the distances and nature of this diaspora work, more pastors are needed, men like Pastor Henke who can bring into the distant corners of our church a keen perception of the crisis we face and the Christian convictions which are required in order to overcome it.

Now You Can Sleep in Church

By GEORGE E. MENDENHALL

Ancient law of the Essenes forbade sleeping during church, with strict punishment, but Paul's attitude was more kindly

Among the now-famous Dead Sea crolls found in a cave not far south of ericho in 1947 was a copy of the conitution of the sect whom we have long eard of in Sunday school lessons. Scholrs now are fairly well agreed that the Dead Sea scrolls represent part of the brary of the Essenes, which they carelully wrapped up and stored away in jars hen war broke out between the Romans and the Jews in A.D. 66. Since 947 many more scrolls have been discovered, so that scholars now have access ɔ copies of 75 per cent of the books of ıe Old Testament a thousand years older ıan the oldest previously known Hebrew ıanuscripts of the Bible.

Without going into detail about all that this means for the study of the Bible, it's possible to illustrate the light that these finds throw upon the early Christian Gospel and way of life by comparing the constitutional laws of the Essenes with a seemingly insignificant incident in Acts 20:7-12 about the man who fell asleep during Paul's sermon. Why the historian Luke should have told this story is something that becomes reasonable when we look at a law in the Essene Book of Discipline.

The Essenes were a very strict, communistic, and monastic group—similar in many ways to the monastics of the Middle Ages. They had a rule which was enforced by the community. Violators of the rule were usually fined, and for serious violations, such as griping, they were excommunicated and if they took

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)r. Mendenhall, a pastor of the Ohio ynod, is a member of the faculty at the Jniversity of Michigan.

their vows seriously, they starved to death since they could not eat or drink except within the communities of the Essenes. The fines for lesser offenses consisted of reduction of food allowances for specific periods of time.

The law with which we are particularly concerned is this: "and whoever lies down and sleeps during a session of the Many, (shall be fined) for thirty days." In the gathering of the Assembly it was thus a rather severe offense to go to sleep. When Euthychus not only went to sleep, but fell out of a window and was seemingly killed by the fall, it is quite likely that people would have regarded it as a punishment of God in the ancient world. But not so in the Christian church.

Instead of being glad that God had thus punished a person who was guilt of a serious offense against the solem nities of the religious community, instea even of fearing at the terrible sign c God's wrath upon the offender, St. Paul only reaction is that of concern and lov for the young man, and assurance an comfort to those who witnessed the ir cident: "Do not be alarmed."

The Christian church was radicall different from the religious sects of Pale tine. It did not have as its function th punishment of its members for violatio of its laws. It existed to show a mo excellent way in its teachings and i actions, to declare the way of salvatio not to judge and condemn the violato of law.

Is it a mark of the Christian churc that in it you can safely sleep?

Jesus Passed My Way One Day

By CHESTER H. DIBBLE

Providing foster home care for two small boys prove a blessing to us and a means of serving the Lo

A THREE-YEAR-OLD TOT has just taken me by the hand and led me up the stairs to his room. As I bounced him into his bed, he folded his arms across the crib railing, cupped his face in his hands, looked up at me and said, "Tell me a story, Daddy."

A familiar scene, isn't it? But the backdrop in this scene is different. I'm not the boy's real father. He has three "daddies." He has his biological father whom he calls Daddy Dick; his own mother's second husband whom he calls Daddy Chuck; and myself whom he has dubbed "My own daddy."

But that is not the real reason I'm writing this. You see, the Master pass my way one day and I almost failed recognize him, for he was traveling cognito.

HE PASSED BY and stood by a troubl teen-age mother, burdened with two u wanted boys aged one and two, an irr ponsible husband, and no parents to t to for help. The point of passing wa hospital ward where she and my w were patients. There she learned of love for children and we learned of desire to board them.

As I think in retrospect of my r sons against my wife's desire to take th

children into our home, I find my face red with shame. What selfish reasons I foolishly gave for not wanting to share my home, to give these boys love and affection, to save them from being tossed from place to place as had been their lot previously!

THE ADDITIONAL FINANCIAL burden was my first objection. We are in the lower middle class income group, with two teen-agers to see through school. I realized that a father who had not lived up to his responsibility while married would not necessarily heed a court order to support his children, issued at the divorce proceedings.

Such has been the case. Even though the unpaid bill remains a staggering figure I believe God has recognized ours as an act of stewardship for he has truly kept his word: "Put me to the test, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." Meeting bills has been no trouble and money for many extras has been made available to us.

I argued that since we were both past 40 our nerves would not stand the rumpus and noise of pre-school children. But age is a state of mind and not chronology, so with a little effort we soon adjusted our living to the new situation. Now, on occasions when they spend a week-end away from us, there is a morgue-like silence that is more disturbing than the laughing, shouting — even crying — of children.

With our own teen-agers requiring less of our time, I had turned to some creative hobbies. I felt small children would rob me of time to devote to them. Commendable as it is to be able to carve marble statues or paint beautiful pictures, I've found since that it is more noble to do human sculpturing.

THE LITTLE BOY LEARNED TO PRAY

THE YOUNGER BOY came to us, unloved, man-shy, a timid soul with the corners of his mouth turned down. He was a reticent boy who, when hurt physically, sought the solace of his own companionship in a far corner of the room, rather than flee to a parent or friend for consolation. Joy has come into our hearts as we've been able to observe the corners of his mouth turn up again, to hear laughter from his lips, and to see man-hating turn to love. I get a daily

thrill at their vociferous greeting as I return from work—a wild throwing of toys in mid-air, a screaming scramble to see who can be first to reach me.

I foresaw fewer evenings out since dependable baby sitters are a problem. But I wonder which sleepless night I'll remember most? The ones with sleeplessness caused by too much excitement or the ones spent at a baby's beside soothing his feverish brow, when after the fever is broken his soft arm falls across your neck with an appreciative squeeze as he drops into slumber?

Outsiders, too, protested our foster parent ambition. A nurse friend argued that my wife's delicate surgery required rest and quiet rather than the responsibility of two babies. To this my wife unselfishly replied, "If this shortens my life 10 years but gives them the start in life that is their God-given right, I'll gladly do it."

After repeated jabs from this same person my wife used the perfect squelch: "—as you did it to one of the least of these my brethren, you did it to me."

Too many of us want a Christianity that requires no sacrifice. How many times has the Master passed others, traveling incognito? It has happened thousands of times. According to child welfare statistics there are over 20,000 children waiting to be placed in foster or boarding homes.

Many times the Master must have passed unnoticed, unrecognized. Perhaps faint recognition was given when we wrote a check to our favorite orphanage. We can thank God for organized institutional care, but authorities rank it third in effectiveness in rearing Christian citizens from our children. Parents, foster parents and boarding homes, then institutions seems to be the order.

"If you find yourself with a lemon make lemonade," someone once said. We've done that. Finding our marriage childless, we adopted two children, and now we are boarding two more. Perhaps that is why God leaves some couples childless—to take care of others.

We've done it with no thought of reward now or in the future, except the pleasure of seeing them grow through childhood with the love, devotion, and feeling of security they need. But we have found also that no act of Christian love is without rewards.

Important as are successful experiences for the development of self-confidence, the ability to face failure realistically and courageously is likewise important. The child who hasn't learned how to analyze his failures, get suggestions out of them for the future, and then forget those failures, is ill-equipped to face an adult life in which failures are certain to be mixed with accomplishments. Perhaps the most insecure and miserable adults are those who are pathetically afraid of failure. —Donald M. Maynard in *Your Home Can Be Christian* (Abingdon)

A young mother taught her son passages from the Bible, among which was the Twenty-third Psalm. On a recent Sunday morning the pastor of the church this family attends quoted the Psalm in his sermon. The youngster nudged his mother and said quite audibly, "Mother, he knows it, too!" —Christine R. Shifler

IT'S NO FUN TO BE LOST

By BETTY LAWRENCE

A children's story for grown-ups in which a doll finds out what it feels like to be a lost sheep

THE LITTLE GIRL sat on the grass, cross-legged, in front of her row of dolls. She had propped them up against the border of small rocks which mother used to separate her flower beds. She thought the dolls looked beautiful, sitting there with flowers nodding and bobbing their heads. In fact, the cowboy doll looked as if he was going to sneeze if that spray of waving blue larkspur didn't stop brushing across his nose. A pink rose settled itself against the bride doll's cheek, and the little girl smiled with pleasure.

"Today," she told the dolls, "we are going to have a play. I made this play myself from a song we learned at Sunday school. But first I will magic you into talking so you can all have a part in the play."

A PUSSY WILLOW BRANCH lay across her lap and she picked it up and waved it grandly. She tapped each doll on the shoulder and said in her best fairy-queen voice, "Speak, I command you!"

The little girl had perfectly wonderful powers of imagination and she loved to use them. She thought it no trick at all to make her dolls talk, and, of course, playing was lots more fun.

The bride doll spoke right up. She was the most talkative one, anyway. "Christine," she said, "I hope this is going to be a dress-up play, because I certainly have the most beautiful dress of all us dolls. Can I be the star, please?"

The teddy bear snickered. He thought bride doll put on too many airs. "Her English," he said, "is terrible. She should have said 'may' instead of 'can.' "

"Hush, Teddy," said Christine, "you will hurt her feelings. No, bride doll, you may not be the star today. In this play everyone will be a sheep, except one, and he will be a shepherd. He will be the star. He goes out to find his one sheep that is lost."

"Well," sulked the bride doll, "I certainly will be a funny-looking sheep."

"CHRIS," SAID THE cowboy doll eagerly, "I would make a fine shepherd. Cowboys always ride the range, watching over their animals."

"That is right," said Christine, "and you may be the star today. You will be the good shepherd who finds the sheep that is lost."

My, he was proud! His chest went straight out and he burst a button off his embroidered vest. The larkspur was so surprised it tickled his nose. He sneezed an enormous sneeze.

"Pay attention, everyone," said Christine. "Listen closely, and I will teach you the song."

"My goodness, Chris," spoke up the oldest doll. She was a rag doll, but she had a beautiful name. "If we're going to sing, you had better count me out. I sound terrible today."

This wasn't so. She was the best singer, every day; she simply wanted to say something.

"Florentine," said Christine, "I am counting on you to lead the dolls." The

little girl had named the rag doll Florentine because such a plain little doll really should have a fancy name, she thought.

"Now, listen closely," she said, "I will sing it over twice, then you sing it with me."

"There were ninety and nine that
safely lay,
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold.
Away on the mountains wild and
bare,
Away from the tender shepherd's
care."

THE DOLLS LEARNED the song easily, and pretty soon they were singing it right along with Christine.

All but the bride doll. She was certainly unpleasant today. She tossed her head and said, "I think the shepherd is silly for wanting to go out and find a sheep that is lost. He's got 99, hasn't he? Why bother about one? Let the dumb little sheep find its own way home

But before the little girl could say on word, the cowboy doll answered quickl "Wild animals might get there first an eat up the poor little lost sheep. A goo shepherd wouldn't think of leaving eve one sheep in danger. Would he, Chri tine?"

"He certainly would not," said Chri tine. Then she placed all the dolls arour in the grass and told them to pretend th were little white sheep. They baa-baa' at each other and had lots of fun.

Now who would be the sheep that w lost? Christine looked over the do carefully, then suddenly she smiled. S knew just the one—it would teach her good lesson!

"Come, bride doll," she said, "you w be the sheep that is lost. I am going take you away over there by the ras berry bushes. No one will be able to s you, and you will be lost."

The bride doll shook her head sauci

Christine carried her out of sight and hid her under the long, prickly raspberry stems. "We will pretend you got your coat caught in some vines and can't get loose."

THE BRIDE DOLL SHRUGGED. She didn't care. But the moment the little girl walked away from her, she changed her mind. She was frightened! She had never been left alone before and she didn't like it one bit! A great big spider crawled up close to her face and looked at her! She screamed! Oh, if only the good shepherd would come and find her! But what if he decided—just like he had said—that just because he had lost he didn't care about her anymore? She started to cry real little doll tears. She knew now she was wrong in not caring about the one that was lost—especially when that one lost sheep was you. She wept, and the tears dripped down on her beautiful white bride's dress.

Just then the cowboy doll, who was a very good shepherd, stooped down and picked her up in his arms. Christine helped him. He told the silly, sorry little bride doll how glad he was to find her again, and he would take her safely back to the fold. She was so happy!

The dolls and the little girl had quite a long talk about this play. Christine said sometimes little boys and girls were like sheep who got lost. Sometimes one strayed away and got into trouble—and then if only there was a good shepherd to bring him back!

THE COWBOY DOLL asked Christine, "Can anyone be a good shepherd?"

"Of course he can," she told him. "Sometimes mother and daddy are good shepherds. Sometimes the Sunday school teacher, sometimes teacher at school."

The bride doll said, "Oh, Christine, let's all fold our hands and say a little prayer so there will always be a good shepherd for the sheep that get lost."

And that is exactly what Christine and her dolls did. And after the prayer, she taught them the last verse of the song. After the dolls learned it, Florentine, the rag doll, sang the last verse alone, and the other dolls hummed. It was very pretty.

But all through the mountains, thunder riv'n,
And up from the rocky slope,
There rose a cry to the gate of heav'n
Rejoice! I have found my sheep.
And the angels echoed around the throne,
Rejoice! For the Lord brings back his own.

THE PHONE had been ringing often one day when I was trying to get out and make some important calls. Just as I was above to leave, the phone rang again. I answered, and was glad I did. A woman's voice said: "What time do you have service in your church? Do you have a nursery? We just recently moved to this community. Where we lived before, we went to church regularly and took our little four-year-old daughter to Sunday school. But, last Sunday we did not go to church. We thought we were too busy and too tired to go. Our little girl said, 'Why didn't we go to church? *Doesn't Jesus live here?*' I tell you that really set us to thinking and we must find a church home here."

—A. W. STEINFURTH

FIVE MAKE A FAMILY

NEW RESPONSIBILITY

IN THE STILLNESS of the church the baby's fussing sounded twice as loud as normal. I hoped he would stop before the service. Jean lifted him to her shoulder and patted his back rhythmically.

Dan, on the other side of me, moved nervously. "Why don't you take him downstairs? One of the ushers will tell you when to bring him back for the baptism."

"If he keeps on fretting, I will." I didn't want the Conworths to think that he was annoying anyone. They are just a bit sensitive. Probably because they don't feel quite at home in the church. You'd never think of them as having an inferiority complex. In fact, from their actions you just might think they were a trifle on the bold side. But underneath, they are quite concerned about how they look to other people.

Joe leaned over and took the baby. "Needs his father's touch," he boasted in a stage whisper that carried several pews ahead.

MRS. SCHMIDT turned around and smiled, but Eloise Clinefoose in the row behind her merely stirred and looked rigidly ahead. When Jean worked at the five-and-ten she never "took anything from" the customers and Eloise can't forget some sort of run-in they had.

Apparently a change of scene was what the baby wanted for he settled back contentedly in Joe's arms.

"Isn't he awful?" Jean hissed. "Needs a man's touch already."

"Joe has a way with him." I tried to keep my voice low, but Dan nudged me. He can't stand people chattering in church.

Just then the organist started the processional hymn and I began assembling gloves and pocketbook so I could rise. On the second verse of "Holy, Holy, Holy," I looked over my shoulder to see the choir lock-stepping down the aisle. Funny how different things and people look when you are seeing them through the eyes of another person. Little oddities you never noticed stand out. However I seemed to be the only one noticing anything unusual. I could tell by their faces and their whole attitude that Joe and Jean were impressed.

Baby Joey was good as gold all through the opening service. In fact, he seemed mildly disapproving when a smaller baby across the aisle began to cry. I have seen the parents several times but I couldn't remember their names. Poor kids! They look most uncomfortable.

USUALLY PASTOR ITTEL has baptisms after the service or at some time that suits the parents, but he does like to have them in the service often enough to keep people reminded that the Lutheran church has two sacraments. He was telling the council the other evening that in this day of small families he has had lots of boys and girls come to the confirmation class who have never seen a baptism.

That was why I nearly weakened and let Susie come along to the service in-

stead of having her stay in the nursery. But Dan decided that to have all three of our youngsters there when we were also sharing the responsibility for young Joey would be too much. "Let us have moderation in all things," he insisted. It was also his idea to have Pete and Karen sit on the other side of him, at the far end of the pew from the baby. And it had certainly worked out very well. I could almost forget they were there. I guess there are times when we just have to take charge and arrange things as we parents think best, instead of always consulting the children's wishes.

I felt a little shiver down my spine when at last the pastor read the names of the babies and their parents, ending, "Will the parents and sponsors please present these children in the chancel?"

"Do you want to hold him?" whispered Jean.

"He's good with Joe. Let's let well enough alone."

DAN GRINNED at our children and motioned them to remain where they were. We made our way up the aisle in the wake of the Conworth family. The music of the organ covered our progress, for which I was grateful as one of my shoes had developed a most unliturgical squeak.

For some reason, the service impressed me even more than when our babies were baptized. I guess I was so nervous then and so anxious for them not to cry that I couldn't get into the right mood. Then, too, you take it for granted that if you're a church-going Christian you will naturally raise your children properly. Making the promises for someone else's child is a bit more scary as you wonder whether you will really be able to carry them out.

When Pastor Ittel asked us, "Dost thou renounce the devil and all his works and all his ways?" the "Yes, I renounce!" seemed to come rolling up from my very toes. I remembered the story I'd heard about the early Christians who said it with gestures, shaking their fists in his direction. And it didn't strike me funny, either. Sometimes it seems to me the devil just dogs my steps. I'd like to do a little fist-waving myself, now and then.

For a wonder, all the babies stayed quiet through the entire ceremony. Joey wore a slightly surprised look as the water touched his head and I waited for him to shrug off the pastor's hand laid on him in blessing. So many babies seem to object to that. But "our" baby stayed still, as though he felt the solemnity of the moment. Of course he didn't know what was going on, but one day he would appreciate it.

AS THE PASTOR then admonished us "who had done such a charitable work to this child," to teach him the Ten Commandments, the Creed and the Lord's Prayer, I felt a stab of guilt. I haven't actually taught those things to any of our children myself and neither has Dan. But we *have* brought them to the services of God's house and provided for their instruction in the Christian faith. There they are learning what the church feels they are ready for at different ages. And we do help to impress at home the lessons they learn in the church school.

As the pastor dismissed us and we returned to our pew, I had the happy feeling that comes with knowing that everything is right—that my relation with God and my family and the friends close to me is right. You know the feeling—no friction, no tension, just love and openness.

I held out my arms to the baby. "Let me take him downstairs. You stay for the rest of the service."

Personal Problem Clinic

Intemperate speech

QUESTION: My husband is a good thinker, but he talks too much and is of a hot temper. He isn't hard to get along with at home—in fact, very easy. But he is a member of the church council and of the town council. In both of these governing groups he lets loose. Bert is so forthright that he offends people.

After meetings it almost always gets around that he went "off the handle" and pounced on some one, present or absent, and laid his convictions on the line. He has gained a reputation for a fiery disposition and a quick tongue. It is admitted that he is honest, informed, and often right. But he is roundly condemned for his unrestrained expression. I have mentioned these things to him and he has received the comments calmly, but criticism has little effect.

REPLY: It is possible that both councils need some one with Bert's ability and courage. Even strong terms are sometimes in order, for some groups have strong tendencies to use the soft pedal and evade issues which call for discussion and settlement.

But one can go too far—so far that his influence works on the wrong side. Respect for personalities is always in order, difficult as it sometimes may be. The ideas of others, especially when backed by evidence, deserve hearing and respect. Democratic procedure may at times invite storms, but recurrent verbal tornadoes are too costly and damaging for indefinite acceptance.

Inasmuch as you have already discussed this matter with Bert refrain from further comment, except, perhaps, to suggest that he think it over. Ask several sober-minded members of both councils to approach him privately and pleasantly about the problem. If he does not heed counsel from his peers he may be in for a rough time. A group of self-respecting men will not indefinitely put up with a person who makes a nuisance of himself. If he persists in his current pattern of behavior he will have to take the consequences.

Offerings

QUESTION: When the deacons take the offering in our church and there is a large attendance they step outside the auditorium and take part of the offering off the plates before taking it to the altar. I understand that this is done so that the councilmen can count it before the service is over. All the church members do not know this. I found it out myself because I take care of nursery children sometimes while their parents attend church. I feel that the councilmen are deceiving some members of the church—also misleading weaker Christians and the youth of the congregation.

When I approached some members of the council about this they confessed they didn't know whether it was the right thing to do. Another reason for doing it, they said, is that the plates get too full with the envelopes, which should be placed in a receptacle.

REPLY: Practices vary from one congregation to another. In a good many larger churches the method you have described is used, and for about the same reason. The presentation of offerings at the altar is a symbol of giving them to God. The portion which is actually taken to the altar represents the total offerings, including those which may have been removed and placed in another receptacle. There seems to be no real problem here.

If there is danger that anyone is being misled or deceived, a statement may be made to the congregation explaining what is being done and the reason for it. Or an explanatory note may be inserted in the weekly bulletin. But the practice of vestrymen absenting themselves from the latter part of the service in order to expedite the money-counting is wrong.

—EARL S. RUDISILL

Christian Faith Should Affect Culture

The Christian Approach to Culture. By Emile Cailliet. Abingdon-Cokesbury. $3.75. 288 pages.

"One day," the author tells us, "Voltaire turned a street corner to be confronted with a procession led by a choir boy bearing the cross. Voltaire took off his hat, and as a passer-by wondered at it, the bareheaded wit explained: 'You see, it is like this—we greet each other, but we are not on speaking terms.'" This, I submit, is an excellent symbol of the problem to which this book seeks an answer.

Why is there a growing separation—often amounting to a strong hostility rather than a condescending nod—between Christianity and culture? If the breach can be overcome, how should this be accomplished? Questions such as these constitute the urgent and difficult problem to which the French-born and educated professor of Christian philosophy at Princeton Theological Seminary has given some 20 years of thought. If the critical reader does not feel, after pondering its contents, that he has the full answer to these and many related questions, he cannot help being grateful for the insight and skill with which the author has reviewed a host of relevant issues.

Note the title, especially the word "approach." Professor Cailliet chooses to examine basic philosophical and theological presuppositions and to mark out clearly mistaken notions of Christianity which have made impossible a proper and wholesome relation between Christianity and culture. This is why the two center parts of his book —seven chapters—are devoted to a long (some will say too extended and sometimes irrelevant) study of the history of Christian thought in its relation to culture.

They lead, however, to clearly stated conclusions. One such central conclusion is that neither the Communist nor the abstract Thomist Catholic standpoint can do justice to culture. Only the evangelical "landscape of reality," which sees God as a living Being can give culture a creative spirit. A religiously frustrated mankind, the author believes, desperately needs this guidance, for the Western world is without radiance, and the Eastern world glows with a false radiance—the substitute religion of communism. Hence, what is required, he argues, is such a cultivation of the evangelical truth concerning God and man as shall guide and inspire all human culture.

Unfortunately, as the author in honesty is compelled to remind his readers, the estrangement between Christianity and culture, much of the confusion in "our intellectual world," and the rise of substitute religions, are due to the "weaknesses . . . of theologians and churchmen . . . themselves . . . Let them resume proper contacts with the world of culture in general, and with the scientific world in particular, and they will soon come to the realization that a sense of responsibility was largely wanting on their part . . ."

These failures and estrangements do not all occur in a distant past, though history furnishes a deplorably large number of instances. Here we read once more, for example, the too sweeping allegation that ". . . an exclusive evangelical Lutheranism abandoned the field to Hitler." Even in Reformation times, Professor Cailliet implies by his choice of examples, the prized combination of reverence and wisdom was embodied most clearly by such men as Dimnesdale, John Wesley, "who from childhood reasoned everything," and Calvin ". . . who never shunned his cultural task." Let's see—wasn't Luther doing something that was to affect culture at a school named Wittenberg? and what of Melanchthon?

These are sub-themes of the book, though, and it is on Cailliet's main contentions that one must pass judgment. Here he is basically sound, for his many discerning and eloquently expressed insights reveal a passionate yet clear-headed desire to see evan-

gelical truth become a shaping power in culture. One wishes that less space had been given to historical comments and more to precise definitions—as in Richard Niebuhr and T. S. Eliot's parallel studies—and above all to showing *how* evangelical faith can vigorously be expressed in economic, political, and social life and in the arts and sciences; in short, in an authentic evangelical culture. CHARLES W. KEGLEY

Wagner College

Black Saint

Religion in Shoes. By Hunter B. Blakely. John Knox Press. 188 pages. $2.

"Religion *without* Shoes" would have been a better title. No ordinary man ever gave more of himself and his possessions to a city than Brother Bryan. Truly, he became the "Conscience of Birmingham, Ala."

His life seems almost fantastic. Some will say the book just isn't so. But after living for eight years in Brother Bryan's Birmingham and talking with people he knew and loved, I believe the book is a correct analysis of his life.

What makes Brother Bryan's biography so unusual is the way one man exemplified Christ everywhere. On the street corner, in the fire station, at a prominent restaurant he prayed on his knees. No one ridiculed. Everyone loved him. As one little girl put it on seeing Brother Bryan at the door: "Please, ma'am, it's religion come to see us."

The author does not make fiction of his subject. He presents what he saw, heard, and knew. No one can say the book is a masterpiece. But one must say after reading it: "There is the story of a man whose Christian witness shames me."

Montgomery, Ala. DAVID F. CONRAD

Overcoming Atheists

Henry M. Drummond: An Anthology. Edited by James W. Kennedy. Harper. 253 pages. $3.

Upon reading this volume one can see why Drummond literally charmed people into the Kingdom of God. He preferred to think of himself as a lay evangelist, and considered his work with students the most important of his life. He had the gift for flashing phrase, not of sham, but of sureness; and if he used words with dazzling color he also healed with overtones of an impassioned love for God and man.

He appeared at the right moment, according to his biographer, when Darwin had upset people. "He bridged the gap between faith and practice; he led men to a rethinking of Christianity and the acceptance of the results of that thinking in concrete terms of application. He faced men with the challenge of a Christ-centered life in such a way they could not escape it." But, "whereas Darwin placed the major accent on the struggle for life, Drummond added what he considered a neglected emphasis, the struggle for the life of others."

Johnstown, N. Y. WILMER M. ZUEHLKE

Rediscovering the Church

The Life of the Church. By Samuel H. Miller. Harper. 155 pages. $2.00.

The outline of this book is easily stated. The church in apostolic and medieval times was an integral part of the lives of its members. It had a glory and power which, to a large extent, has been lost. If modern man would recapture the glory and meaning which the church once had, he will have to rediscover its hidden foundations: worship, repentance, the forgiveness of sins and the communion of saints. A number of chapters discuss the spiritual tools necessary: the Bible, symbolism, the sacraments, creeds, and prayer. The entire discussion is Christ-centered.

It is easy, also, to give one's approval to this book. It could have been just another book. It isn't. The thoughts which the author presents are mature thoughts. The insights which he supplies in abundance are fresh and provocative. The style is exceptionally beautiful.

Dr. Miller, pastor of Old Cambridge Baptist Church near the Harvard campus since 1935, has furnished a deeply devotional guide to a better understanding of the church. Final verdict: a superior book.

Rochester, N. Y. ALFRED L. BECK

Iowa Makes Plans for 100th Anniversary

By ALFRED J. BEIL

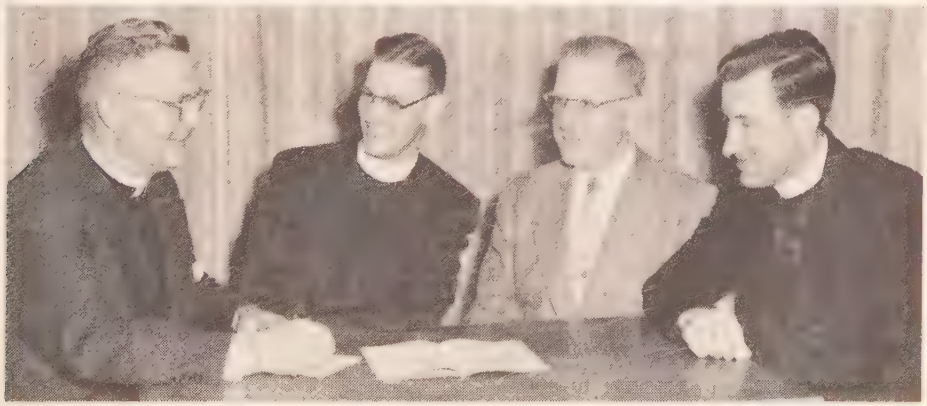
Approves emphasis on stewardship and evangelism programs

RECEPTION OF TWO NEW mission congregations was a great experience for those attending the 99th Iowa Synod convention held at Newton May 18-21. It had been 10 years since a mission congregation was received. The combined communing membership of the two congregations numbered 306.

The centennial program as adopted sets forth the following goals: meet benevolent quotas 100 per cent plus; raise a centennial fund amounting to $25,000, of which amount $20,000 is to be set aside for home mission projects and $5,000 for student work; and a synod-wide program for the deepening of the spiritual life and growth of the 36 congregations. To get the program started, the conferences will meet in Des Moines Sept. 13 to plan the first important emphasis, observance of World-wide Communion Sunday. Winning back lapsed members will be an important part of the pre-communion season.

A budget for 1954 of $159,173 was adopted. It will raise the per capita benevolence quota from $8.92 to $10.32. Raising the centennial fund will add a per capita quota of $1.63.

LAWRENCE E. NELSON of St. John's, Des Moines, a graduate of Gettysburg Seminary, and Richard Otten of Trinity, Sioux City, a graduate of Chicago Seminary, were ordained. Mr. Nelson will become associate pastor of Epiphany, Baltimore, and Mr. Otten will serve the church at Princeton, Iowa. The Rev. Henry Opperman, associate, and the Rev. Lloyd Sheneman, assistant, of St. John's, Des Moines, and the Rev. Robert Hibbeler of St. John's, Persia, became members of the Ministerium. Synod President A. J. Beil reported that the Rev. Robert Harter has been called to Trinity, Tipton; the Rev. R. Waldo Hansen to St. Paul's, Madison; the Rev. Charles Witt to St. Paul's, Postville; the Rev. Carl Berhenke



PRESIDENT AND NEWLY ELECTED OFFICERS OF IOWA SYNOD

Dr. Alfred J. Beil, whose five-year term as president began in 1952; Rev. Ralph E. Eckard, chosen secretary; John L. Berger, treasurer; and Rev. Marvin E. Suhr, vice president

to Faith, Eldridge; and the Rev. Olney Eaton as mission developer, to Bettendorf.

Opening of a book store in Des Moines by the United Lutheran Publication House was good news for the convention. Opening date is Sept. 8, just before the conference meeting.

It was also announced that the National Lutheran Council churches have raised sufficient funds to finance a chair of religion at the school of religion at the University of Iowa. A professor is being selected to take up his work at the university beginning in the fall.

Representative of the United Lutheran Church was Dr. F. R. Knubel, president of the New York Synod. Guest speaker at the convention was the Rev. Harold Albert, pastor of First Church, Columbus, Ohio.

N.Y. and N.E. Rejects Reorganization Plan

By HERBERT D. HRDLICKA

250th anniversary of Falckner's ordination is observed

The Synod of New York and New England halted a building program, rejected a reorganization plan, and adopted the highest budget in its history during its 25th annual convention at Trinity Church, New Haven, June 1-4.

The 329 pastors and 159 lay delegates spent a great deal of time discussing the proposal for new conference boundaries. The Committee on the Organization of Synod had worked for two years and was dismissed at the convention in 1952. Their recommendation to increase the number of conferences from 6 to 10 was presented at that time, but was put over for consideration until the 1953 convention.

Long and vehement was the debate. Result: synod rejected the division into 10 conferences (a two-thirds vote was needed) and then ordered the appointment of a new committee on the organization of synod. After two years the only tangible work accepted by the convention was to add "and New England" to the title of synod. Restudy of the organization of synod will begin after September when the conferences elect their members to the new committee.

Another great debate centered around the recommendation of the executive committee that the per capita quota be $11 in 1954. Some were of the opinion that the figure was too low; others believed it too high. A motion to place the synod on the "grace system" of benevolence was lost. The figure was finally accepted. It is the highest in the history of synod. Total budget will be about $835,000.

Dr. Frederick Knubel, president of the synod, delivered the sermon at the opening service.

On Tuesday evening in Battell Chapel of Yale University, 900 persons assembled to commemorate the 250th anniversary of the ordination of the Rev. Justus Falckner, the first regular ordination of a Lutheran pastor in America. Two hundred robed pastors marched in the processional. Dr. Abdel Ross Wentz, retired president of Gettysburg Seminary, delivered the address recalling that history records Pastor Falckner's ordination as most impressive. It was performed in the Latin language, by a Swedish pastor, to set apart a German (Falckner) to preach to the Dutch in New York, and occurred in Gloria Dei Church in Philadelphia.

Wednesday evening witnessed the ordination of 16 young men for the ministry, the largest class ever to be ordained by synod. Dr. Ralph Loew of Holy Trinity Church, Buffalo, preached.

Dr. David Delo, president of Wagner

College, predicted double the number of students currently enrolled in our colleges and universities by 1957. Dr. Henry Arnold announced his retirement as president of Hartwick College on July 1. His record shows 45 years of service in higher education, 43 of them with Lutheran institutions. He was president of Hartwick College for 14 years.

SEVEN NEW CONGREGATIONS became affiliated with synod, among them two Latvian and one Polish. The synod remains truly multi-lingual, using seven languages to preach the Gospel on its territory.

The Rev. Dr. Dwight F. Putman was the official visitor of the ULCA. He stressed the need for greater support, that the boards and agencies of the church may properly do their work and increase their services.

Dr. Stewart Herman, representative of the Lutheran World Federation in Latin America, told the convention about the opportunity in South America where a large number of Lutheran refugees have settled.

Convention adjourned two and one-half hours behind schedule. On Thursday, the last day of the sessions, synod was in session from 9 A.M. to 3 P.M. with no time out for lunch.

Immediately across the street from the convention church, a large office building is to be erected. During sessions of convention work was to begin on pile-driving! The company graciously ordered all construction work to cease until the day after the convention! Thus synod stopped a building program. The convention by vote sent a note of gratitude to the company.

DR. FREDERICK R. KNUBEL
He represented ULCA in Iowa, presided at sessions of the synod of N. Y., N. E.

Regulations governing full-time services of its ministers in voluntary or public institutions were adopted. President Knubel declared this action one of the most constructive acts of the convention.

CHURCH LEADERS AT MARYLAND SYNOD MEETING
Dr. Augustus Hackman, ULCA Secretary Dr. F. E. Reinartz, Dr. Frank J. Fife

Slovak-Zion Names Stewardship Secretary

By AUGUST A. SKODACEK

Three congregations are received, one pastor ordained

EMPHASIS WAS ON stewardship as 31 pastors and 12 lay delegates gathered at St. John's Church, Kenosha, Wisconsin, June 2-4 for the annual convention of the Slovak-Zion Synod.

Upon recommendation of the stewardship committee the Rev. Vladimir Hibian was elected stewardship secretary to serve on the synodical executive committee. Delegates felt the need for more effective stewardship education and co-ordinated effort since only 17 per cent of the synod's goal was reached in 1952.

Because the synod is not confined to one area, but covers many states, it was decided that each conference should name one assistant to aid in promoting the program of the church. Pastor Hibian will present the cause of stewardship in every congregation of synod with the co-operation of these conference assistants.

AN ORDINATION SERVICE was conducted for Dr. Kolomon Derek, who is a graduate of Chicago Seminary. He has been called to Nativity Church in Windsor and Kingsville, Ontario, Canada. The Rev. Matthew Benko preached the ordination sermon.

Three congregations were received into synod: Holy Trinity, Akron, Ohio, the Rev. Andrew Mazak pastor; Holy Trinity, Skaneateles, New York, the Rev. Rudolph Shintay pastor; and Nativity Church, Kingsville, Ontario, Dr. Derek pastor-elect.

Much discussion followed a report by the Rev. John Shintay, LWA director. Synod reached only 42 per cent of its goal for this cause last year. The Rev. Andrew Rolik was chosen LWA director for the coming year and this office was also made part of the executive committee of synod.

Chester Myrom, associate stewardship secretary for the ULCA, pointed out many positive advances in the leadership of synod and asked that efforts in stewardship be increased. Dr. G. Lawrence Himmelman, president of the Pittsburgh Synod, represented the ULCA and gave a good report on the work of the church.

A SYNODICAL MISSION FUND was established to aid those congregations which are without pastors and cannot provide sufficient salary. Included in this fund is an allocation for Argentine mission work. Although no Slovak pastor is at present on this field, it is hoped that a man may be called in the near future. The Rev. John Chalupa, student advisor, reported that the synod now has 13 students in various colleges studying for the ministry.

An interesting report was read from Dr. J. Igor Bella, a synod member now serving with the Lutheran World Federation at Geneva. Dr. Bella outlined the work of the Lutheran churches in eastern Europe.

A survey by laymen regarding salaries revealed that the synod has an average salary for pastors of $2,200 per year, the lowest of any synod in the ULCA. An appeal was made by the convention that congregations give this their attention.

The entire convention seemed this year striving to find a way out of the various problems which beset a bi-lingual church.

Conference presidents elected were: Eastern, the Rev. Andrew Balaska; Central, the Rev. August A. Skodacek; Western, the Rev. John Body.

Other officers elected included the Rev. Albert Ursin, statistician; the Rev. Joseph Kavalek, archivist; the Rev. John Chalupa, student advisor; Slovak editor, the Rev. Andrew M. Brndjar; English editor, the Rev. August A. Skodacek; lay member of the executive committee, Stephen Hudec.

GRAND ISLAND mission installs councilmen during organization service

KENTUCKY-TENNESSEE:

Interest Dictates Two Summer Schools

SYNOD SUMMER SCHOOL will be divided into two parts next month announces General Director Pastor John Evans of Christ Church, Jeffersontown. Junior-intermediates enjoy the study, worship, play of leadership school July 12-18. Due to excess enrollment last year a separate senior school is planned for the second week, July 19-25.

AN AMERICAN Lutheran church in Hosmer, South Dakota, is a long way from Franklin, Ky., but not too long a trip for a couple in Zion Church, Franklin. New Pastor Virgil L. Yohe, installed May 10 by President Busch and Secretary Keister, reports one of his families drove the 2,400 round-trip miles to bring an altar and chancel furnishings for the new chapel which occupies one room in the parsonage. Yohe came recently from LaGrange, Ind.

OTHER NEW PASTORS now active in synod are WILFORD C. BUTT at Florence, Ky., Hopeful Church; A. H. KLICKMAN at St. Mark's Church, Auburndale, Louisville; HENRY D. KLECKLEY at Grace Church, Louisville; HAROLD KOCH, Zion Church, Covington, Ky.

NOTES: Northern Kentucky congregations continue to help support the Campbell County Orphans' Home, as "extra" benevolence . . . DR. I. R. LADD, ill for several weeks, has been granted a leave of absence by Trinity Church, Louisville, until Sept. 1 . . . SYNOD LUTHER LEAGUE convened for three days at Fenner Memorial, Louisville, June 17 . . . NEW OFFICERS of the Louisville Lutheran Pastors include president and secretary, PASTORS ROGER G. IMHOFF and IVAN HEFT, respectively . . . FAITH CHURCH, Erlanger, Ky., is building a new parsonage for Pastor Douglas Larson.

ROGER G. IMHOFF

NEW YORK:

Grand Island Mission Organized May 3

GRAND ISLAND—On May 3, 1953, St. Timothy Church was organized here under the direction of the Rev. Howard A. Lenhardt, field missionary for synod.

At the time of organization there were 133 charter members, 80 of whom were adult confirmed members. Dr. Arthur Knudsen of the Board of American Missions preached the sermon and recognized the congregation. The service was held in Trinity E.U.B. Church, Grand Island.

Members recently purchased a 10-room house, the second floor of which is used for Sunday school and organization meetings. Directly across the street from this house six acres of land has been purchased looking forward to the building of a church in the near future.

BECAUSE of his good driving record plus his loyalty to the United Lutheran Church, this unique license plate is sported on the Nash of former ULCA Brotherhood President Ralph Wohlsen, of Bridgeport, Conn. The Nutmeg State issues such personalized plates only to drivers having a five-year perfect driving record. No other person can have an issued sequence as long as original assignee is alive

NOVA SCOTIA:

Anderson Heads League; Lutherans on CBC June 28

HALIFAX—In spite of heavy rain, 165 young people attended the annual convention of the Luther League of Nova Scotia, which was held in St. Paul's Church, Bridgewater, on May 18. Delegates voted to donate money towards the erection of a permanent altar on the grounds of the Lutheran Youth Camp. The young people are looking forward to the coming of the caravan group, who were to arrive on synod territory June 16 and remain until Aug. 7.

Ellen Andersen and Isabel Crouse c Halifax were appointed as delegates to th convention of the Luther League of Ame ica in Ohio this summer. THE REV. LOU BALD was appointed as special represent tive of the Luther League of Americ Newly elected officers were installed at candlelight vesper by Synod President C. H Whitteker.

Officers elected included President Elle Andersen, of Halifax.

Pastor Douglas A. Conrad and the choir of Resurrection Church at Halifax will be on a Trans-Canada broadcast on June 28. This broadcast will be over the network of the Canadian Broadcasting Corporation at 3:30 P.M., Atlantic Daylight Time.

THE REV. ALFRED SCHENK of the Mic ville parish has resigned, and is taking ove the Churchville parish in Virginia.

A LARGE GROUP of laymen from Ou Saviour Church, Dartmouth, held a week end retreat at the Lutheran Youth Camp

A SERVICE OF INTERCESSION for Quee Elizabeth at the time of her coronation wa held by all the churches of synod. At Hal fax the offering at this service was devote to Lutheran World Action.

DOUGLAS A. CONRA

ONTARIO:

CHEY Converts Cash to Concrete

KITCHENER—CHEY cash is finall being converted into concrete at Wate loo College. On May 20, the Rev. C. R Cronmiller, president of the board o governors, lifted the first sod out of cross outlined in the center of the site o the new administration building. Whe completed next year it will provide 30 students with classes, common rooms and dining hall. Estimated cost i $425,000.

GRADUATING CLASS at Waterloo was 4

ONTARIO . . .

largest in several years. Baccalaureate sermon was preached by the Rev. E. J. Fischer, father of one of the grads.

"In every organized group there must be faith center and a power center which exist in close relationship with each other," Dr. G. Elson Ruff, editor of THE LUTHERAN, told the annual pastoral institute meeting in Kitchener. From that point he traced the dilemma of church and state" which has appeared in various forms and is particularly acute today. Second speaker on the program was Dr. Oswald Hoffmann, director of public relations for the Missouri Synod, who gave a dramatic description of the script and the filming of the *Martin Luther* movie.

MERVYN FUSS, president of the ULCA Brotherhood, was speaker at a rally sponsored by the Canada Synod Brotherhood at Edgewood Park on June 14. Tours were arranged for visitors who wished to see the property purchased by the Brotherhood for the purpose of creating an artificial lake for the use of the Lutheran summer camps.

RECENT ULC visitors were DR. PAUL KIRSCH, who spent a week visiting the "language" missions; the REV. HARNER MIDDLESWARTH, who made his annual trip to conduct VCS institutes; and CHESTER MYROM, who addressed a gathering in Kitchener.

TWO HOME MISSION developers have been called. THE REV. A. J. DATARS will leave First Church, Port Colborne, to organize the Mount Zion work in Hamilton. THE REV. ARTHUR LITTLE will make a survey of Belleville in the summer, and then proceed to London where a field has been approved for occupancy.

ROBERT DATARS is new president of the Canada Synod Luther League.

CHURCH BUILDING continues at a strong pace. ST. JOHN'S, Aylmer, was dedicated May 24 . . . TRINITY, Fort Erie, on June 14 . . . TRINITY, Ayton, laid the cornerstone for its $95,000 edifice June 7 . . . Parish halls are under way for ST. MATTHEW'S, Welland, and ZION, Pembroke.

NORMAN BERNER

$2,000

story of the week

HAVING withdrawn $2,000 from his account in Union Industrial Bank, Brooklyn Businessman Rudolph Posikira stepped from the cashier's window to a nearby counter to endorse additional checks. Absentmindedly he put the stack of bills on the desk, walked out without remembering to pick them up.

Panic-stricken minutes later he returned to head a fruitless search around the lobby. The money was gone and all hope of finding it was abandoned.

ONE WEEK later, Union Bank President Herbert Cohen discovered in his mail three white envelopes containing the $2,000 plus a note:

"Last Thursday, my daughter went to get some deposit slips for her father who is ill. She noticed a large pile of bills lying on the floor. Foolishly, she picked them up and brought them home. We knew nothing till a few days later when she told us because she was too nervous.

"Believe me, Mr. President, she got killed plenty from us. We teach our child never take what is not yours. But she swear she find it, not steal it. So here is back your money. Please don't make no trouble, my girl is only 15."

President Cohen lifted his phone off the hook to dial Businessman Posikira and break the good news.

"Your money's been found, Rudy!" he began before reading the note to the surprised Posikira.

"An honest man!" sighed the businessman. "A wonderful act of honesty!"

An hour later, the money had been returned to its owner who left $50 for the unidentified father who had wanted his daughter to be honest.

DESPITE headlines and newscasts, the $50 had not been picked up a week after the reward was announced.

—DICK SUTCLIFFE

COUNCILMAN Robert Chev on behalf of Our Savic Church, Haddonfield, N. J presents keys to new car t Pastor Donald Irvin on eve c his departure to join facult of Chicago Seminary

PENNSYLVANIA:

Interest Aroused By Realignment

LANCASTER—Realignment of synodical territory in this area has brought the majority of churches into a new synodical relationship. Delegates to the conventions in Philadelphia have reported to their congregations. A real interest has been evident everywhere. The Lutheran churches in Lancaster County will constitute the new Lancaster Conference of the Central Pennsylvania Synod.

Members of local churches have asked for maps showing the geographic location of the Central Pennsylvania Synod. One former Ministerium pastor reported having advised a member to put the "Tressler Lutheran Home for Children" into her will because "that is *our* home now." Members are planning to attend the Gettysburg Assembly for Church Workers, July 12-18. Groups of members have already taken auto trips to several of the institutions.

Members of the Women's Auxiliary c Philadelphia Seminary have been informe that they are now to support Gettysbur Seminary. The important news is that thes transfers of interest and loyalty are bein made very rapidly and willingly. At th annual conventions of the synodical Luthe Leagues in July, the transfer of leagues fro one synod to the other is scheduled to tak place.

THE REV. JACOB LONGACRE was installe pastor of Ascension Church, Lancaster, o June 7.

THE REV. ROBERT L. KOEHLER of Ha risburg was elected president of the Lan caster Conference until fall reorganizatio

ANNAMARY L. SMITH was re-electe president of the conference Luther Leagu Three hundred sixty registered their attenc ance at the largest and the last conferenc convention held at Trinity, Ephrata. RALP PALLEN COLEMAN, religious artist, presente "The Life of Jesus through an Artist Brush." Among the visitors was a group c leaguers from St. John's Church, Linthecu Heights, Maryland.

ERNEST J. HOI

DEDICATED June 7 was th $275,000 parish house at Fait Church, St. Paul, Minn. Pa ticipating were Pastors Charl Grant, Theodore Rees, Haro Carlson, Alfred Frank, J. Marlatte, Emil Newhardt, an Lloyd Zaudtke. Church pro erty now tops $525,000 va uation

IRST SERVICES in this new 400,000 St. Mark's Church, oanoke, Va., were conducted May 3 by the Rev. J. Edgar Hockman assisted by Southrn Seminarian James Stehenson, son of the church. Over 750 attended, saw 35 ew members received, 10 ersons baptized

ENNSYLVANIA:

Garhart to Hartwick; t. James to CP Synod

JOHNSTOWN—The Rev. John D. Garart, Christ Church, Westmont, Johnstown, has resigned effective Aug. 31 to ccept a call to become chaplain and asstant professor of religion and religious ducation at Hartwick College. Pastor arhart received his doctor of philosophy egree from Yale on June 8.

ZION CHURCH, Hollidaysburg, is having a ries of services in connection with its 50th anniversary. Over the 150 years ollidaysburg Lutherans have worshiped in nly three buildings.

The first church, known as old Franksvn, was a two-story log building 30 feet uare, furnished with slab seats and a small ble for a pulpit desk. It is presumed that e ground was the floor and so remained til 1825 or 1826 when it was finished.

Little is known of the second church building, an old log church, except that it cost $2,686.36, had a cupola and a basement. It was in this log church that Louis Kossuth, the Hungarian patriot, worshiped on Jan. 18, 1852, while in Hollidaysburg during his tour of the U.S. He is recorded as saying: "I am a Lutheran, and I want to attend my church."

The present building structure, the brick Lutheran church, built in 1853-54, was a large undertaking for a congregation of its size.

ANNIVERSARY GUESTS include Synod President Dwight F. Putman, the Rev. William I. Good, now of Easton and missionary superintendent of the former Allegheny Synod; the Rev. Russell T. Shilling, president of the Allegheny Conference; the Rev. Reginald Dozer, Washington, Pa.; and the two ministerial sons of the congregation, the Rev. M. Luther Rhodes, Holy Comfort Church, Washington, D. C., and the Rev. Lester D. Keasey, Grace Church, Pittsburgh.

ON SCHILLEREFF, Wyom- layman, talks about a ig one that didn't get ay" with ULCA Stewardp Secretary Zeb Trexler, d Layman Ed Haeker dur- recent LLM Retreat in ace Church, Casper, Wyo.

PA., JOHNSTOWN . . .

MT. UNION CHURCH, Mt. Union, celebrated its 50th anniversary June 10-14. Guest speakers included Dean Emeritus Luther A. Weigle of Yale Divinity School, Dr. Dwight F. Putman, Dr. L. G. Shannon, of Williamsport, and the Rev. Lester B. Lutz, of Mahanoy City.

St. James' Church, Altoona, now of the Pittsburgh Synod, will be received into the Central Penn Synod, effective Jan. 1, 1954.

THE REV. ALFRED M. STRANG, Gettysburg Seminary graduate ordained at the May convention of the Central Synod, accepted a call to the Hooversville charge, effective June 1. ROBERT G. SANDER

TEXAS:

Corpus Christi Aims At $9,600 Building Fund

AS THE HAMMERS and cement mixers pound and grind away, the St. Mark's Mission, Corpus Christi, earnestly seeks to reach a building fund goal set for this year of $9,600. It is nearly accom plished. Six young people were confirme on Whitsunday.

ST. MARK'S broke ground on May 3 fc their first unit chapel (*see cut opposite* The first services were started 10 years a on Transfiguration Sunday in the YMC building. The ground-breaking service w conducted by Pastor Philip L. Wahlberg, J At this writing the foundations have bee poured. It is expected that the first unit w be finished in early fall of 1953.

ONE OF THE BEST equipped parish hous in the southwest was dedicated by Fir English Church, Austin, on May 3 by Pres dent Royal E. Lesher and Dr. Lewis Speaker, pastor.

The parish house is built of Austin ston to match the church and cost, with furnis ings, $130,000. The fellowship hall whe the Texas Synod met the following wee will seat 450, includes a stage, kitchen ar projection room. It is air conditioned. TI dedication ceremony started in the churc nave and then proceeded, led by the cho to the house (*see cut below*).

A DREAM of 14 years came true May 3 when members of First English Church, Austin, Texas, l by Pastor Lewis P. Speaker, dedicated their new parish house. Ceremonies featured a dedicat address by Texas Synod President Royal Lesher. Structure cost approximately $129,000

HAVING OUTGROWN their "neat little chapel" members of St. Mark's Church, Corpus Christi, Texas, were happy early last month when Pastor Philip Wahlberg turned first spadeful of soil for new $55,000 church. Congregation has been worshiping in local YMCA

EXAS . . .

A large parlor was carpeted throughout, ving room furniture, grand piano and other eautiful furnishings were given by one fam- y in memory of loved ones. Besides the ellowship hall and parlor are offices, pas- or's study, two large nursery rooms and epartmental classrooms. Far-seeing laymen onated the lots in 1947 and bought four ots on which the present Boy Scout hut located.

REDEEMER and GRACE churches, Hous- on, have each offered to help develop two ission fields recently surveyed in Houston.

HUGO RATHKAMP of Holy Cross Church, oakum, was to be ordained June 14, and ill develop a mission in Grand Prairie.

THE NEW *Martin Luther* moving picture ill be shown in Houston, beginning June 19.

CRESTVIEW CHURCH, Waco, suffered a ther odd loss during the recent disaster. moving picture machine borrowed for a omen of the Church meeting was in a car hich was totally wrecked. Several congre- tions and friends have contributed to- ard this loss and other disaster relief.

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J. W. Roberts, Jr.

Elma, St. John
Herbert A. Bosch

Grand Island, St. Timothy
Howard A. Lenhardt

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

TEXAS . . .

FIRST ENGLISH, Austin, enjoyed for the first time, as a congregation, a social supper and "shower" in their new parish house (*see cut page 40*). The shower was for needed equipment and books for the library. Miss Billie Grace Ungerer has been called to become parish worker for First English beginning Sept. 15, after her work this summer with the Luther League of America. She has been outstanding as a student, state Luther League president and worker among youth in the church.

When the new parish house was finished, the contractor, who had kept costs down to a minimum without sacrificing quality, gave $600 to the building fund. The new building cost $129,000. Borrowed: $70,000.

JAMES F. VORKOPER

WESTERN CANADA:

Home Missions, LWA Rallies Conducted

"CANADIAN MISSIONS TOGETHER" was the theme of Dr. Conrad Hoyer's address at the rallies for home missions and Lutheran World Action held at Winnipeg, Man., Saskatoon and Regina in Saskatchewan and at Edmonton and Calgary in Alberta. "Our aim," said the speaker, "must be to preach the gospel somehow to all. That might entail the use of more than one language, more than one day of the week or one hour in that day. We must labor together to reach all."

At the meeting of the Home Missions Regional Council in connection with the rally at Edmonton three areas were assigned in the city to three different synods: Forest Heights and Strathearn to the Lutheran Free Church, Hudson Bay Reserve to United Evangelical Lutheran Church, Westmount to Evangelical Lutheran Church. (The United Lutheran Church had made no new application, but has Bonnie Doon assigned for development.)

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/ESTERN CANADA . . .

As Lutheran World Action representa-ve Dr. Paul Empie addressed the pastors nd leaders in the afternoon and spoke to nass meetings in the evening. Pastor W. A. ffehlenbacher, executive director of the anadian Lutheran Council, took the op-ortunity of these rallies to get acquainted ith National Lutheran Council pastors in estern Canada. He pleaded for their pray-rs and co-operation to make the Canadian utheran Council the effective arm of serv-e for the co-operating Lutheran bodies. We are feeling our way," said the director, and will lean heavily on the experience of ne men in the National Lutheran Council."

From now on the eyes of pastors and congregations in synod will be focused on Edmonton, Alberta, where the biennial convention is to be held July 7-10. The Women's Missionary Society of the area meets at the same time in Edmonton. Trinity Church is host to the synod; St. John's to the Women's Missionary Society. All the congregations of the ULCA in Edmonton and immediate vicinity are assisting in housing delegates.

Dr. Franklin Clark Fry will address the ynod at the opening service and speak to ne women at their communion service the ay following. As official representative of he United Lutheran Church he will attend he sessions of synod. Dr. Rudisill of the oard of Parish Education will also be in ttendance, advising synod on the new rogram for the children of the church. mportant problems will be the continuation f full-time offices.

Preceding the convention, delegates will ave a chance to see the Leduc oilfields nd enjoy a day's retreat at the Bible Camp. astor George McCreary will lead a work-hop on stewardship, Dr. Kleiner, Lutheran ollege and Seminary, will add a theological ecture. Pastor J. Gnauck will lead in the evotional part of the program.

Three graduates of Saskatoon Seminary ill appear for examination and ordination t synod convention. Another, an immi-rant pastor, who has completed two semes-

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WESTERN CANADA . . .

ters of language study has accepted the ca of the Patience parish.

LUTHER LEAGUERS are saving dollars attend the convention of the Luther Leag of America in Ohio. A good representatio from Western Canada will make the tr southward.

YOUNG PEOPLE of St. John's, Rosenfel Man., found a novel way of financing t purchase of an illuminated bulletin boar They got tired of tourists asking, "Wh kind of a church is this?" Contracting f a day in the beet harvest last fall and offe ing the wages to a bulletin board fund, th needed only a few more cash donations pay for a bulletin board, now installed a dedicated.

ST. JOHN'S CHURCH, Greenwald, Ma installed a new electric organ . . . Neighbo ing TRINITY at Thalberg is planning to p a basement under its church . . . ST. JOHN New Sarepta, Alta., completely renovat the interior of their church basement, pr viding better facilities for Sunday school a group meetings. E. G. GOC

WISCONSIN:

Conference Pledges $2,400 in Four Minutes

MADISON—It took Wisconsin Confe ence four minutes to raise $2,400 in Un Plan pledges to support a foreign m sionary, and assure the full support Missionary and Mrs. Eden Nicholas, wh will serve in British Guiana! Followi the commissioning service before the e tire synod of Missionary Nicholas former opera singer) the Wisconsin Co ference met in its semi-annual sessio Routine reports were given, followed b a quickly injected report of the Co mittee on Foreign Missions.

"The Synod of the Northwest is near t top of the ULCA in Unit-Plan giving," sa the chairman. At present, we underwri 23 shares, with $2,400 to be raised towa

'ISCONSIN . . .

e support of the Nicholases, commissioned ere this afternoon." That's all it took! astor after pastor arose to say "our church ill assure $300." Two laymen made simar pledges.

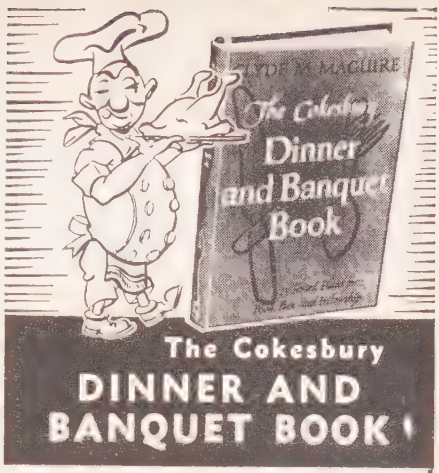
When the last share was pledged, to augent $1,200 previously assured by other orthwest Synod parishes, the conference se and sang "Praise God from Whom All essings Flow." The synod now underrites 27 shares, and looks forward to nore than 30 shares" by the next synod eeting. Funds for a $5,000 chapel in itish Guiana seemed assured also.

WISCONSIN, which last Thanksgiving added 250,000 pounds of used clothing for itheran World Relief, tried its hand in nnection with the spring appeal, and it believed that more than 100,000 pounds ill be collected from only four centers. ilwaukee loaded 26,100 pounds; Oshkosh .600 and Madison 28,800. The Marinette-eboygan car was expected to round out e 100,000-pound goal.

LYDIA REICH, R.N., from Epiphany urch, Milwaukee, is now in Jerusalem, to ganize the work of training nurses at the ugustus Victoria Hospital on the Mount Olives. There her work will be under e direction of another Wisconsin Lueran, Dr. Edwin Moll, director of the ear East Branch, LWF.

BROTHERHOOD work in synod has not en clicking like stewardship, home missns or the seminary, despite the fact that Wisconsin church owns the distinction of ving the largest paid-up membership in e ULCA. TRINITY CHURCH, Appleton, has 0 members. So discouraged have been e laymen that a resolution was presented the synod convention in Minneapolis, lling for the dissolution of the synodical otherhood. Though the motion was lost, stors wondered about the future of this nodical arm.

MANY CONGREGATIONS will face new pasrs this summer. The REV. JEROME C. CKSON, former assistant at Wauwatosa, is w pastor at Our Saviour's, Appleton; the



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WISCONSIN . . .

REV. ROBERT B. ANDERSON, Portage, succeeds Dr. C. Alton Piel, Reformation, Milwaukee; the REV. CARL A. ALMER goes to the Darlington-Mineral Point parish; the REV. WESLEY H. GALLUP succeeds Pastor emeritus Dr. P. W. Roth as pastor, Epiphany, Milwaukee; the REV. WALDEMAR NELSON assumes St. Stephen's, Monona Village, Madison; the REV. HENRY B. KLEINER was installed June 7 as director of religious education and youth activities at Luther Memorial, Madison; the REV. CHARLES H. WITT leaves Marshfield for Postville, Iowa.

PASTORS, in the main, were off to a great start with their vacation Bible schools. One pastor was compelled to hold two sessions. Others reported record attendance. One pastor wrote: "If we do not get sufficient teachers, the school will not be held this year." Pastors are considering scheduling their schools closer to the beginning of public school this fall, rather than at the close of school in June. CHARLES A. PUL

DECEASED

Rev. Howard H. Krauss

The Rev. Howard H. Krauss, pastor of St. Paul's Church, Red Hill, Pa., for the past 27 years, died in an Allentown (Pa.) hospital June 1. He was 77.

Born in East Greenville, Pa., March 1876, he was graduated from Muhlenberg College (1906) and Philadelphia Seminary (1909). Ordained in 1909 by the Ministerium of Pennsylvania, he served pastorates in Berrysburg and Auburn, Pa., before accepting a call to the Red Lion congregation. He had also served as principal of the Auburn (Pa.) schools from 1911 through 1922 and was president of the Auburn Borough Council from 1913-20. He had been president of the Norristown Conference of the Ministerium and was its treasurer since 1940.

Surviving are his wife, Mrs. Susan Kriebel Krauss; the following children, Frances, Winifred, Frederick, Alberta, Ida May; 2

randchildren and a great-grandchild, a ster and two brothers.

The funeral service was conducted June 5 n St. Paul's Church, Red Hill, by Minis- erium President Emil E. Fischer, Dr. Rus- ell Snyder and Conference President E. L. ngstadt.

ev. James S. Shannon

The Rev. James S. Shannon, pastor of a ve-congregation (Salem and St. Paul's, aaronsburg; Trinity, Coburn; St. John's, fillheim, and Penns Creek, Penn Hall) arish in Centre County, Pa., died in Mill- eim June 2. He was 55.

A graduate of Susquehanna University nd Seminary, Pastor Shannon had served s pastor of congregations in Jennerstown nd Confluence before accepting a call to ne Aaronsburg parish in 1943.

Surviving are his wife and two children.

r. Henry H. Wahl

Dr. Henry Herbert Wahl, pastor of St. ohn's Church, Hudson, N. Y., died May 0. He was 62.

Born in St. Agatha, Ontario, Canada, astor Wahl was graduated from Hartwick eminary in 1914, from Waterloo College nd Seminary in 1918, was ordained in 1918 y the Central Canada Synod.

Subsequently, he served in Nova Scotia nd in New York, the latter (Hudson) for 0 years. During his 35-year ministry, he as secretary of the Nova Scotia Synod, resident of the Hudson Conference of the ld New York Synod, president of the East- n Conference of the present New York ynod and president of the New York State uther League. He was a delegate to six LCA conventions, was (for 10 years) pres- ent of the board of trustees of the Hart- ick Academy, was a member of the board Hartwick Seminary.

In 1952 Hartwick College conferred the onorary degree of doctor of divinity on m.

Surviving are his wife, Mrs. Verna Traver ahl; a son, Robert Henry Wahl, Cornell niversity; a brother and two sisters.

The funeral service was conducted in St. John's Church, Hudson, June 2 by Dr. Frank L. Gollnick assisted by Pastors Luther S. Straley, T. Markham Talmage. The sermon was preached by Dr. Amos John Traver, of Hamma Divinity School. Interment was at Wurtemburg.

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In Conclusion . . . . . .

THE FLOOD OF EVIL that seems to be abroad in the world sometimes makes it difficult for us to see the goodness of God. Like the Psalmist, we're impelled to plead "Why standest Thou afar off, O God? Why hidest Thou thyself in time of struggle?"

Why the dissension between nations? Why the factional strife that breeds hatred and fear in our own land? Why does our generation seem to have so many problems, political and economic? Has God forsaken us? Or, more likely, have we forsaken God?

WHEN FEARS and doubts beset us, it may be that we simply need physical rest to get a new and better perspective. That's why the coming months, with their vacation opportunities, can also offer us some wonderful religious experiences. We recall that after Elijah had won a notable victory over the forces of evil, he was exhausted and discouraged. But the Lord gave him a period of rest in the mountains and then sent him forth to new tasks. "I laid me down and slept," he testified. "I awakened, for the Lord sustained me."

Even the disciples were once grieved and upset. They had been out teaching and healing, but they came back to Jesus distressed and wondering. They had heard that John the Baptist had been killed by Herod. Was beheading by a wicked king to be the reward for fearless righteousness? Then Jesus said to them "Come and let us find a quiet place, and rest awhile."

One secret of restoring confidence is to look at God's work in the past. To regain spiritual strength we need to fill the empty places of our lives with a new knowledge of God. The Bible is a good companion on any vacation trip. Or son stirring story of the heroes of faith- like the new book *The Sage and t Olive,* which tells the gripping story of fearless Christian in the days just aft the Reformation—may reassure us the power of God in the lives of me Great souls in every generation ha managed to rise above danger, loneline and persecution through faith and tru

It will even help to review our ov lives. Almost every Christian can gi personal testimony of times when Goc power guided him through diffic hours. How often the protecting ha of God has been upon us! When we r member His goodness, we know that v can count on Him in the future. An c Negro's morning prayer was: "O Lor help me to remember that nothin' is go to happen to me today that You and r together can't handle." It's not a b prayer for any of us!

AFTER WE HAVE regained the know edge of God's power, it's up to us make use of it in our lives. Any for of living power—electric, atomic, or t power of faith—needs to be put into u before it gains its full value. It's n enough to pray "God help me." V need to add "And use me for Thy pu poses."

In the relaxed days of vacation, G can really create a new spirit in us, only we give Him the opportunity. H can restore the vigor and courage th will enable us to go forward bold calmly and trustingly. We freely adm that the kingdom, the power and t glory are all His. But it is His go pleasure to give them to us that we m no longer have a spirit of fear, but sonship. —ALBERT P. STAUDERMAN

2 NEW BOOKS

For Good Reading This Summer

COME BEFORE WINTER

by Carroll Voss

The story of a brother and sister growing up in the turbulent years between World Wars. Torn by emotional conflicts brought on by her brother's refusal to face life, Dureth nevertheless becomes a successful novelist and helps her brother mature.

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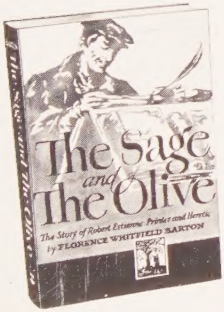

THE SAGE AND THE OLIVE

by Florence Whitfield Barton

A record of persecution and perseverance in the 16th century. The story of Robert Estienne, royal printer and scholar—friend of John Calvin, foe of the Sorbonne—and his struggle to bring about the Reformation in France.

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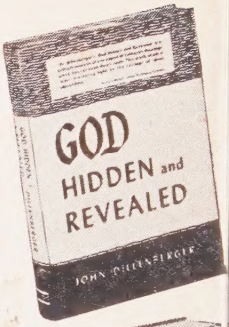

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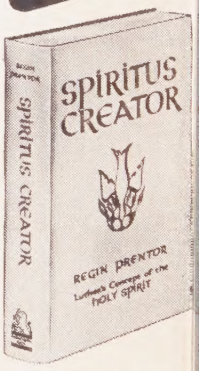

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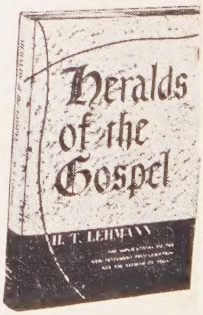

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